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ANCIENT INDIAN SOCIETY, RELIGION AND MYTHOLOGY AS DEPICTED IN THE MĀRKAṆḌEYA-PURĀṆA

(A CRITICAL STUDY)

By
MISS NILESHVARI Y. DESAI, M.A.

FACULTY OF ARTS
The M. S. University of Baroda
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PREFACE

The Maharaja Sayajirao University of Baroda has started a series of publications 'M. S. University of Baroda Research Series'. In this series will be published selected Research works of high quality of the teachers, and the theses of the research students of this University.

The thesis "Ancient Indian Society, Religion and Mythology as Depicted in Mārkaṇḍeya-Purāṇa (a critical study)" by Dr. (Miss) N. Y. Desai of the Sanskrit Department, Faculty of Arts is published in this series.

We acknowledge with thanks the financial help received from the University Grants Commission, for this publication.

Baroda:
Dated: 24th October, 1968.

B. K. ZUTSHI
Registrar.

या श्रीः स्वयं सुकृतिनां भवनेष्वलक्ष्मीः
पापात्मनां कृतधियां हृदयेषु बुद्धिः ।
श्रद्धा सतां कुलजनप्रभवस्य लज्जा
तां त्वा नताः स्म परिपालय देवि विश्वम् ॥
MKP 81.5

विद्याः समस्तास्तव देवि भेदाः
स्त्रियः समस्ताः सकला जगत्सु ।
त्वयैकया पूरितमम्बयैतत्
का ते स्तुतिः स्तव्यपरा परोक्तिः ॥
Ibid 88.5

FOREWORD

The Purāṇas are like the real 'Bible' for the common people, and Purāṇic-readings in temples etc. are popular even now. They occupy "a unique position in the sacred and secular literature of the Hindus, being regarded as next in importance only to the Vedas."[1] They afford us far greater insight into all aspects and phases of Hinduism, and are useful for a historical study of Indian Society in general as well as for comparative studies in the fields of religion, philosophy, mythology and legendology. "Taken collectively they may be described as a popular encyclopaedia of ancient and medieval Hinduism, religious, philosophical, historical, personal, social and political.[2] We get a complete picture of the mind, heart, spirit, and body of India from the intelligent and comprehensive study of the Purāṇas.[3]

The Mārkaṇḍeya-Purāṇa (= MKP), which is one of the eighteen Mahā-Purāṇas, has already been studied by Prof. F. E. Pargiter who has offered an English translation with a critical introduction discussing the following topics:— (1) Composition, (2) The place of origin, (3) The date of the Purāṇa, and (4) Other matters of Interest.[4] He has also discussed at length critically the geographical, ethnic and floral data of the Purāṇa, and hence little is left to be done on these problems. Yet many other problems have still to be worked out. Besides, his treatment requires revision in many places, particularly in the regular interpretation of certain verses of the Purāṇa.

Dr. D. R. Patil had an idea of reconstructing the *Kulturgeschichte* of Indian Society from the Vāyu, Viṣṇu, Mārkaṇḍeya and Matsya Purāṇas, but he had to abondon the long project on account of the exigencies of time and merely concentrate on the Vāyu-Purāṇa. Since then, there is yet no study on the MKP from a cultural point of view, except some stray articles of Dr. V. S. Agrawala dealing with some of the topics *viz.* (1) The Mārkaṇḍeya-Purāṇa, Eka Adhyayana (two articles on the same in ' Gītā-Sandeśa '). (2) A Cultural Commentary on the Sarasvati Stotra (Purāṇa, Vol. I, No. 2, February 1963, Vasanta-Pañcamī Number, pp. 139-145), and (3) Padminī Vidyā of the Mārkaṇḍeya-Purāṇa (*ibid.*, pp. 188-197), and one article of Swāmi Prajñānanda dealing with the ' Analysis of Music in the Mārkaṇḍeya-Purāṇa ' (The Journal of the Music Academy, Madras, Vol. XXIX, 1958, Parts I-IV, pp. 135-138).

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[1] Pusalkar A. D., Studies in the Epics and Purāṇas, Introduction, p. xiii.

[2] Pargiter F. E., an artical on the "Purāṇas", ERE, Vol. X, p. 448.

[3] Banerjea A. K., an artical on the "Purāṇas", Prabuddha Bhārata, Vol. LIX, February 1954, No. 2, p. 65.

[4] The Mārkaṇḍeya-Purāṇa, E. Tr., Introduction, pp. IV-XXII.

Yet there is lot of scope for detailed work on this Purāṇa as is proposed to be done in the present thesis. Further a study of the MKP is justified not only because " it is one of the oldest in Purāṇa literature, "[1] but also of its rich cultural data. And moreover, in view of the paucity of cultural studies of the Purāṇas, there seems to be a long-felt need for an intensive study of the MKP from a cultural point of view, where the data on the social, religious and mythological (among other) aspects can be critically discussed at length. Above all, the Devī-māhātmya section of this Purāṇa is considered as the 'Bible' by the followers of the Devī-cult which is as important an aspect of Hinduism as Vaiṣṇavism and Śaivism. Besides, in the polytheistic religion of the Hindus the Devī-worship is a very important form.

It is on these among other considerations that I have made an humble attempt to offer a study of the MKP on the lines suggested above. I have given it the title *viz.* " Ancient Indian Society, Religion and Mythology as depicted in the Mārkaṇḍeya-Purāṇa (a critical study) ". I may further humbly point out that this study satisfies a long-felt need of the cultural study of the MKP which, it is hoped, will be very useful for the study on the general culture of the Purāṇas. Moreover, the religion of Devī, which is very important in this respect, has been studied here by dealing withi ts most important source (*viz.* the Devī-māhātmya) which was not done so far, and has been overdue. Besides, my work has succeeded at least in some places to improve upon Prof. Pargiter in the textual interpretation of the MKP. It is in these and similar aspects that my work should be considered as an advancement over the earlier knowledge on the MKP.

It may be mentioned here that in the present work the Venkateshwar edition of the MKP has been referred to but the variant readings of the Calcutta edition (BI) have also been noticed at proper places of this thesis. Further it may also be noted that the unspecified references such as 1.5 always refer to the MKP, thus 1·5=MKP 1·5.

Before starting with the subject, I take this opportunity to express my deep sense of gratitude and indebtedness to my revered Guru, Dr. S. S. Bhave for the very great interest which he has throughout evinced in the present work and the parental care with which he has guided me at every stage of its progress. He was ever ready with his valuable suggestions and was to me a never-failing source of inspiration and encouragement. Inspite of the heavy pressure of work, he spent his precious time in discussing various debatable points connected with my thesis and has taken keen interest in going through most critically each and every word of the present work. Indeed, my indebtedness to him is beyond expression.

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[1] Majumdar R. C. and Pusalkar A. D. (Ed..), The Classical Age, p. 293.

My thanks are also due to Dr. A. N. Jani for his kindly showing me the method of data-collection from the MKP and supplying valuable information regarding the books connected with my work. I also thank him for his kind suggestions and help in revising my thesis and for taking keen interest in the publication of this work.

I am also deeply indebted to Shri J. S. Pade Shastri for his valuable suggestions, discussions and for his kind help in translating some difficult verses of the MKP, and for his kind help in various ways in connection with the thesis. I owe a special debt of gratitude to Dr. S. G. Kantawala for the trouble he took for me in going through most carefully and critically the chapter on 'Society' of my thesis, also for offering valuable suggestions and discussions and for lending of books whenever I needed them, and also for his immense help in various ways. I am also highly grateful to Dr. (Miss) S. A. Nachane for offering valuable suggestions and discussions, especially regarding the matter on Yoga-practice. I am equally grateful to Dr. U. P. Shah for his suggestions and kind help.

I am highly grateful to the University Grants Commission for its financial help due to which this work has been made available in print. I also thank the authorities of the M. S. University of Baroda, Baroda, for their encouragement in the print of the work.

I am also thankful to the Manager, M. S. University Press for his help and interest in the printing of present work.

I shall never forget to record my deep debt of gratitude to all my relatives who have helped me a lot in one way or the other in carrying out this work. I owe them much more than I can express.

(MISS) NILESHVARI Y. DESAI

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ABBREVIATIONS

ABORI :	Annals of the Bhandarkar Oriental Research Institute.
ADS :	Āpastaṃbadharmasūtra.
AIHT :	Ancient Indian Historical Tradition by Pargiter, F.E.
AIOC :	All India Oriental Conference.
AP :	Agni-Purāṇa.
ASGS :	Āśvalāyana Gṛyasūtra.
ASS :	Anandashram Sanskrit Series.
ASR :	Archaeological Survey of India, Annual Reports.
ASSI :	Archaeological Survey Reports of South India.
ASWI :	Archaeological Survey Reports of West India.
ATRI :	Atri-Smṛti.
AV :	Atharvaveda.
BDCRI :	Bulletin of the Deccan College Post-Graduate and Research Institute.
BDS :	Bauḍhāyana-Dharma-Sūtra.
BG :	Bhagavad-Gītā.
BGP :	Bhāgavata-Purāṇa.
BhP :	Bhaviṣya-Purāṇa.
BI :	Bibliotheca Indica Series, Calcutta.
BORI :	Bhandarkar Oriental Research Institute, Poona.
BP :	Brahma-Purāṇa.
BrP :	Brahmāṇḍa-Purāṇa.
BrVP :	Brahmavaivarta-Purāṇa.
BSS :	Bombay Sanskrit Series.
BrU :	Bṛhadāraṇyaka-Upaniṣad,
Chap (s) :	Chapter (s).
CII :	Corpus Inscriptionum Indicarum.
Dakṣa or DS :	Dakṣa-Smṛti.
DM :	Devī-māhātmya.
Ed :	Edited by or Editor or Edition.
EI :	Epigraphica Indica.
EM:	Epic Mythology.
ERE:	Encyclopaedia of Religion and Ethics.
E.Tr.:	Engilsh Translation.
GDS:	Gautama-Dharmasūtra.
GOS:	Gaikwad's Oriental Series.
GP:	Garuḍa-Purāṇa.

Gr. R.:	Gṛhastharatnākara of Caṇḍeśvara.
Guj.:	Gujarātī.
HDS:	History of Dharmaṣāstra.
HOS	Harvard Oriental Series.
H.Tr.:	Hindi Translation.
HV:	Hari-Vaṃśa.
IA:	Indian Antiquary.
IHQ:	Indian Historical Quarterly.
Ind. Alt.:	Indische Alterthumskunde, by Ch. Lassen.
IU:	Iśopaniṣad.
JAOS :	Journal of the American Oriental Society.
JASB :	Journal of the Asiatic Society of Bengal, Calcutta.
JBBRAS :	Journal of Bombay Branch of the Royal Asiatic Society.
JBTS :	Journal of the Buddhist Text Society.
JBORS :	Journal of the Bihar and Orissa Research Society.
JOI :	Journal of the Oriental Institute, M. S. University of Baroda, Baroda.
JRAS :	Journal of the Royal Asiatic Society of Great Britain and Ireland.
KP :	Kūrma-Purāṇa.
KU :	Kaṭhopaniṣad.
LP :	Liṅga-Purāṇa.
Mbh :	Mahābhārata.
MKP :	Mārkaṇḍeya-Purāṇa.
MP :	Matsya-Purāṇa (Ass Ed.).
MS :	Manusmṛti.
MSS :	Manuscripts.
Mt. :	Mount
NS or Nārada :	Nārada-Smṛti.
NSP :	Nirṇaya Sāgara Press.
OST :	Oriental Sanskrit Texts by Muir, J.
OUP :	Oxford University Press.
Parāśara :	Parāśara-Smṛti.
PI :	The Purāṇa Index (in 3 Volumes) by V.R.R. Dikshitar.
PIHC :	Proceedings of the Indian History Congress.
PP :	Padma-Purāṇa.
QJMS :	The Quarterly Journal of the Mystic Society.
Rām. :	Rāmāyaṇa.
Re. :	Revised by.
R. Tri :	Rampratap Tripathi.

RV :	Ṛgveda.
Śaṅkha :	Śaṅkha-Smṛti
ŚBr :	Śatapaṭha-Brāhmaṇa.
S.B.E. :	Sacred Books of the East, Oxford.
SKP :	Skanda-Purāṇa.
ŚU :	Śvetāśvataropaniṣad.
T.Ar. :	Taittirīrya-Āraṇyaka.
TBr. :	Taittirīya-Brāhmaṇa.
TS :	Taittirīya-Saṃhitā.
TU :	Taittirīya-Upaniṣad.
UP (s) :	Upaniṣad (s).
Vap :	Vāmana-Purāṇa.
VDS :	Vasiṣṭhadharmasūtra.
VI :	Vedic Index by Macdonell A. A. and Keith A. B.
ViDS :	Viṣṇudharmasūtra.
Viṣṇudharmottara :	Viṣṇudharmottara-Purāṇa.
ViṣP :	Viṣṇu-Purāṇa.
VM :	Vedic Mythology.
Vol (s) :	Volume (s).
VP :	Vāyu-Purāṇa
Vrp :	Varāha-Purāṇa
VS :	Vājasneyī-Saṃhitā.
YS :	Yājñavalkyasmṛti.
ZDMG :	Seitschrift der Deutschen Morgenlandischen Gesselschaft, Leipzig.

CHAPTER I

INTRODUCTION

Introductory :

The Purāṇas are a type of mytho-historical literature which has for many centuries played a unique role in the development of Indian Society and culture. They are now accepted as one of the important sources of Indian history,[1] as "they constitute an important source of the cultural history of India as they throw a flood of light on the various aspects of the life and time. They occupy an intermediate position, broadly speaking between the Vedic age and the period of classical literature. They have been influencing the life of the people throughout the centuries and are valuable as supplying the materials for the study of such diverse subjects as religion and philosophy, folklore and ethnology, literature and sciences, history and geography, politics and sociology."[2]

The MKP is no exception to the general nature of the Purāṇas as stated above. It supplies valuable data on various aspects of ancient Indian culture. In the present thesis the social, religious and mythological material which is predominent in the Purāṇa is critically studied and evaluated. Besides, this Purāṇa is considered as the 'Bible' by the followers of the Devī-cult which is as important an aspect of Hinduism as Vaiṣṇavism and Śaivism. The Devī-worship forms a very important section of Indian religion with a great influence on Indian society which can even be seen in present times.

The study of the Purāṇa from the abovementioned three points of view is thus very useful for understanding and evaluating Indian culture as well as modern Indian society in some of its important aspects.

Earlier and Later Parts :

Before we start to examine the Purāṇa in details it is necessary to see whether the Purāṇa is a unitary composition or is capable of dividing into its earlier and later parts. The detailed study of the Purāṇa shows that it is divisible into five parts,[3] *viz.* :—

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[1] Pusalkar A. D., Presidential Address, History Section, Proceedings and Transactions of the AIOC, XVIII Session, Annamalainagar, December, 1955, Part I, p. 62.

[2] Pusalkar A. D. *op. cit.*, Introduction, p. xviii; for the historical value of the Purāṇas, *vide Ibid*, pp. lxvi-lxviii; Dikshitar V. R. R., PI, Vol. I, Introduction, pp. xxxff.

[3] This has already been noticed by Dr. K. M. Banerji (The Mārkaṇḍeya-Purāṇa, BI, Introduction, p. 1), Prof. F. E. Pargiter (The Mārkaṇḍeya-Purāṇa, E. Tr., Introduction, pp. IVff) and Dr. V. S. Agrawala (The Mārkaṇḍeya-Purāṇa, Eka Adhyayana, Gītā-Sandeśa).

(I) Chaps. 1-9, in which Mārkaṇḍeya directs Jaimini, Vyāsa's disciple, to four learned and wise Birds living in a cave of the Vindhya mountain, and they solve to him the four questions about the Mbh and some allied topics.

(II) Chaps. 10–41, where, though Jaimini asks some further questions and the Birds reply them, the real narrators are Sumati alias Jaḍa and his father.

(III) Chaps. 42–77, where, though the Birds are the nominal speakers, the real interlocutors are Mārkaṇḍeya and his disciple Krauṣṭuki.

(IV) Chaps. 78–90, the DM in which the real interlocutors are sage Sumedhas and King Suratha, and the dialogue is only narrated by Mārkaṇḍeya to Krauṣṭuki.

(V) Chaps. 91–133, where Mārkaṇḍeya and Krauṣṭuki resume their dialogue from chap. 77.

The concluding 134th chapter is a necessary corollary to the first part of the MKP.

It has already been concluded by F. E. Pargiter that only the third and fifth of these parts constituted the original MKP and the first and second part and the DM were composed afterwards and then added to Purāṇa proper.[4] Over and above his arguments the following points also tend to supplement his view as regards the first, second, third and fifth parts :—

The first and second parts (*i.e.* first forty-one chapters) although they make some reference to Mārkaṇḍeya, are related by the Birds to whom Jaimini was directed by Mārkaṇḍeya. But actually they are neither the words nor a report of the words of Mārkaṇḍeya. While in third (chaps. 42-77) and fifth (chaps. 91-133) parts though the Birds are relating, they are giving a report of what Mārkaṇḍeya once related to his disciple Krauṣṭuki. Moreover, the proper topics of the Purāṇas *viz.* sarga, pratisarga etc. start here only. Obviously it is clear that the first and second parts form a separate section added to the Mārkaṇḍeya-Krauṣṭuki dialogue (*i.e.* the third and fifth parts) which formed probably the original MKP.

Furthermore the considerations of language and style of the above-mentioned sections strengthen the above view, *e.g.* the first and second parts abound in many 'compounds'[5] and 'rūpakas'[6] which are comparatively few in the third and fifth parts.

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[4] For his arguments *vide* The Mārkaṇḍeya-Purāṇa, E.Tr., Introduction, pp. iv-viii. D. R. Bhandarkar does not approve of the existence of the DM as independent of the MKP; *vide* his article on "the Date of the MKP", JBBRAS, Vol. XXIII, pp. 73ff.

[5] A few samples of compounds are noted here, *viz.* Vismayotphullalocanaḥ (1.23 etc.), mithoniṣpādyavastuṣu (2.7), kṣarakṣatajabibhatsam (2.9), kopāmarṣavivṛttākṣaḥ (2.11), ātāmravaktranayanam (2.14), nirvāṇāṅgāravarcasam (2.24).

[6] 1.10-11; 1.43; 3.58ff; 16,9^{cd}-11; 35.6ff etc.

Date :

Amongst the eighteen Mahā-Purāṇas the MKP is probably one of the oldest works of the whole Purāṇa literature.[7] The problem of its date has already been discussed by certain eminent scholars like H. H. Wilson, F. E. Pargiter, Dr. R. C. Hazra and others, and except H. H. Wilson, almost all of them are agreed at least to assign it to a period of 7th century A.D. or even earlier. There are, however, minor differences in the assignment of dates to certain chapters of the present Purāṇa and they are noted here.

It was H. H. Wilson who for the first time tried to fix the date of the MKP. He opines that the Purāṇa is later than the Mbh but it is anterior to the Brahma, Padma and Nāradīya Purāṇas and conjectures that it may be placed in the 9th or 10th century A.D.[8] But this date was challenged by F. E. Pargiter who assigned three different periods to three layers of the MKP. Thus according to him the DM (chaps. 78–90), the latest part of the MKP, was certainly complete in the 9th century and very probably in the 5th or 6th century A.D. Third (chaps. 42–77) and fifth (chaps. 91–133) parts, which constituted the original Purāṇa, were very probably in existence in the 3rd centure A.D. and perhaps even earlier; and the first (chaps. 1–9) and the second (chaps. 10–42) parts were composed between these two periods.[9] Dr. R. C. Hazra remarkably agrees with F. E. Pargiter as he assigns chaps. 12–15 and 25–32, except chap. 30.8 ff to 3rd century A.D. and chap. 30.8 ff to the latter half of the 5th century A.D. or even earlier.[10] J. N. Farquer also places the earlier portion of the MKP (*i.e.* chaps. 42–77 and 91–133) and the DM portion (chaps 78–90) between 200 A.D. to 500 A.D.[11] MM. Dr. Dr. P. V. Kane places the MKP between 300 A.D. and 600 A.D.[12] M. A. Mahendale also assigns it to a period earlier than 7th century A. D.[13] Durgashankar Shastri puts it in the 7th century A.D. D. R. Bhandarkar also asserts that the MKP in its recast form was in existence long before 608 A.D.[14]

From the foregoing brief survey of the date of the MKP it is quit clear (as already noted above) that inspite of the minor individual differences about the probable dates of the three different layers of the MKP, all the scholars agree at least in assigning the present Purāṇa to a period of 7th century A.D. or even earlier.

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[7] Winternitz M., History of Indian Literature, Vol. I, p 559; *vide* Hazra R. C., Studies in the Purāṇic Records on Hindu Rites and Customs, P. 8; Majumdar R. C. and Pusalkar A. D. (Ed.), The Classical Age, p, 293.

[8] The Viṣṇu-Purāṇa, E.Tr., Preface, p. lviii.

[9] *Op.cit.*, Introduction, p. xx.

[10] Studies in the Purāṇic Records on Hindu Rites and Customs. pp. 8-12.

[11] An outline of the Religious Literature of India, pp. 140, 148, 150, 152.

[12] HDS, Vol. IV, Chronological Table, p. X.

[13] Majumdar R. C. and Pusalkar A. D. (Ed.), The Classical Agr, p. 299.

[14] *Vide* his article on " The Date of The Mārkaṇḍeya-Purāṇa ", JBBRAS, Vol. XXIII, pp. 73 ff.

It may be noted here that the considerations of the following two points also tend to support the above view of assigning the MKP to the beginning centuries of the christian era, *e.g.* the Purāṇa alludes to the concept of vyūha (4.43 ff)[15] which is datable to the second century A.D. Further it also alludes to Dattātreya-worship which cannot have originated later than the first century of the christian era.[16]

Home :

The problem of the place of origin of the MKP has already been discussed by F. E. Pargiter and MM. Dr. H. P. Shastri. Their views are as follows :—

F. E Pargiter opines that chaps. 1-77 and 91-133 of the MKP plainly emanated from Western India in the middle portion of the Narmadā and Tapty valleys whereas the DM originated at Māndhātā[17] on the Narmadā.[18] V. R R. Dikshitar also puts forward a similar view with reference to the home of the chaps. 1-77 and 91-133.[19]

MM. Dr. H. P. Shastri asserts that the MKP was certainly written in the Vindhya regions where the Birds—Opening narrators of the MKP—used to live and where the heroes of Caṇḍī or DM, King Suratha and the Vaiśya Samādhi worshipped Durgā in the Autumn season on the banks of Narmadā.[20] It may be noted here that the latter point is not strictly warranted by the textual evidence, since the DM nowhere specifically speaks of the King and the Vaiśya to have worshipped the Devī on the banks of Narmadā. It merely states that both of them worshipped an earthen image of the Devī (Ambā) on the sandy banks of a river (90.6).[21]

The MKP as a Purāṇa, its place etc. :

A brief synopsis of the MKP is given in Appendix I of the present thesis. Let us now see how far the MKP fulfils the classical Pañca-Lakṣaṇa definition of the Purāṇas. According to classical definition, a Purāṇa is supposed to deal with five topics (Pañcalakṣaṇa), *viz.* (1) Sarga or creation of the universe ; (2) pratisarga or recreation after destruction; (3) vaṃśa or genealogy; (4) manvantara or the great periods of time with Manu as the primal ancestor; and (5) vaṃśānucarita or the history of the dynasties, both solar and lunar.[22] But the texts that have come down to us under the title Purāṇa hardly confirm to this definition since they contain either something more or something less than the limitations set by it. It is happy to note that the MKP fulfils these Pañcalakṣaṇas. For example, the sarga is dealt with in chaps. 42-44; the pratisarga in chaps. 45-49 ; the materials regarding the vaṃśa in chap. 49. The chaps. 50, 58-64, 66, 77, 91-97 deal with the manvantara and insert stories about the birth of the Manus. The vaṃśānucarita is dealt with in chaps. 98 ; 108-133.

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[15] For details see under Viṣṇu, Chap. IV, Sec. V.

[16] Kane P. V., *op. cit.*, Vol. II, p. 726.

[17] Its another name is Māhiṣmatī and it was the capital of South Avantī. It is situated on the river Narmadā between the Vindhya and Ṛkṣa mountains; for details *vide* Law B. C., Historical Geography of Ancient India, p. 322.

[18] *Op. cit.*, Introduction, pp. viii-xiii.

[19] *Vide* his article on "The Purāṇas—a Study", IHQ, Vol. VIII, p. 757.

[20] A Descriptive Catalogue of Sanskrit MSS in the Collections and the Asiatic Society of Bengal, Vol. V (Purāṇa MSS), Preface, p. CXIV.

[21] For details see under the Devī-worship, Chap. III, Sec. 1.

There are also chapters on the bhuvanakośavarṇana (51-57). The chapter 55 called Kūrmaniveśa contains a list of countries and people of India arranged according to the position of the Bhāratavarṣa conceived as a tortoise looking eastwards. " This conception fits well without present knowledge of the topography of India. "[23] This arrangement is based on earlier astronomical works like those of Parāśara and Varāhamihira.[24]

The Purāṇa contains reference to only the Vaiśāla dynasty that descended from Svāyambhuva Manu's son Diṣṭa. The chief princes of it were Vatsaparī, Khanitra, Khaninetra, Karandhama, Avīkṣit, and Marutta, (chaps 110-133) and Rājyavardhana (chaps. 106-107). This dynasty is also given by six other Purāṇas *viz.* BrP 2.61.3-18 & 8.35.7 ; VP 86.3-22 ; LP 1.16.53 ; ViṣP 4.1.15-19 ; GP 1.138.5-13 ; and BGP 9.2.23-26).[25] The MKP narrates at length the doing of these kings but only down to Rājyavardhana.[26]

Besides the traditional topics of the Purāṇa, the MKP contains a good deal of information on rājadharmas (Chap. 24), varṇāśramadharmas (Chap. 27), sadācāra (Chap. 31), varjyāvarjya (Chap. 32), śrāddha (Chaps. 27-30). It is thus a rich mine of dharmaśāstra matters and it sheds a flood of light on the development of religious beliefs and practices in the ancient India. It is needless to say that these topics are also dealt with in other Purāṇas also.[27]

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[22] *Cf.* Sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca,
vaṃśānucaritaṃ caiva purāṇaṃ pañcalakṣaāam. MKP 134.13.

The same definition is also found in other purāṇas, *e.g.* KP 1.1.12 ; BrP 1.1.37-38 etc. Amarasiṃha (5th century A.D.) says ' purāṇaṃ pañca-lakṣaṇam ,' Amarakośa, 1.6.6.

[23] Law B.C., Historical Geography of Ancienl India, Introduction, p. 2.

[24] Vide Appendix III, fn. 1.

[25] For details *vide* Pargiter F. E., AIHT, pp. 96-97.

[26] MKP, chaps. 106-107, 110-133.

[27] For the concordance of the contents of different Purāṇas, *vide* Tandan Yashpal, A concordance of Purāṇa-contents; MM. Dr. P. V. Kane has also given a table showing which Dharmaśāstra topics are dealt with in which Purāṇa, *op. cit.*, Vol. I, pp. 164ff.

The Dharmaśāstra material of the MKP has been drawn upon by later Dharmaśāstra writers like Aparārka in his commentary on the YS, Ballālasena in his Adbhutasāgara, and Dānasāgara, Devaṇabhaṭṭa in his Smṛti-candrikā, Hemādri in his Caturvargacintāmaṇi; and Śrīdatta Upādhyāya in his Kṛtyācāra and others.[28]

It may be noted that some of the verses of the MKP regarding social, religious and mythological data etc. are either identical ad verbatim or approximate to those of the Mbh, Rām, BG, Pāraskara and certain other Gṛhya-sūtras, VDS, YS, Śrāddha-sūtra of Kātyāyana etc. It also appears that in certain places the views of the MKP are similar to those of some of the Gṛhyasūtras, the Dharmaśāstras or the Smṛtis. This has been shown in the course of the present thesis at proper places.

Incidentally the classificatory nomenclature of the Purāṇas may be briefly alluded to. The Mahā-Purāṇas have been sub-divided into sāttvika, rājasa and tāmasa according to their preferential treatment to Viṣṇu, Śiva and other deities. Thus in the MP 53.68-69, the Purāṇas glorifying Hari are styled as sāttvika, those glorifying Brahmā as rājasa and those glorifying Agni and Śiva both as tāmasa, whereas those glorifying Sarasvatī and manes as saṇkīrna.[29]

The PP-distribution is as under :– [30]

(1) Sāttvika – Viṣṇu, Nāradīya, Bhāgavata, Garuḍa, Padma and Varāha;

(2) Tāmasa – Matsya, Kūrma, Liṅga, Śiva, Agni and Skanda ;

(3) Rājasa – Brahmāṇḍa, Brahmavaivarta, Mārkaṇḍeya, Brahma, Vāmana and Bhaviṣya.

The SKP enumerates ten Purāṇas as describing the greatness of Śiva, four of Brahmā and two each of Devī and Hari. [31]

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[28] For details *vide* Hazra R. C., *op. cit.*, pp. 266-269.

[29] Sāttvikeṣu purāṇeṣu māhātmyam adhikaṃ hareḥ,
rājaseṣu ca māhātmyam adhikaṃ brahmaṇo viduḥ.
Tadvadagneś ca māhātmyaṃ tāmaseṣu śivasya ca,
saṇkīrṇeṣu sarasvatyāḥ pitṛṇāṃ ca nigadyate. MP 53.68-69.

[30] Mātsyaṃ kaurmaṃ tathā laiṅgaṃ śaivaṃ skāndaṃ tathaiva ca.
Āgneyaṃ ca ṣaḍetāni tāmasāni nibodha me,
Vaiṣṇavaṃ nāradiyaṃ ca tathā bhāgavataṃ śubham.
Garuḍaṃ ca tathā padmaṃ varāhaṃ śubhadarśane,
Sāttvikāni purāṇāni vijñeyāni śubhāni vai.
Brahmāṇḍaṃ brahmavaivartaṃ mārkaṇḍeyaṃ tathaiva ca,
bhaviṣyaṃ vāmanaṃ brahmaṃ rājasāni nibodha me.
PP. Uttarakhaṇḍa, 263.81-84.

[31] Aṣṭādaśapurāṇeṣu daśabhir gīyate śivaḥ, caturbhiḥ bhagavān brahmā dvābhyāṃ devi tathā hariḥ. SKP, Kedārakhaṇḍa, 1.

MM. Dr. Haraprasad Shastri divides the eighteen Mahā-Purāṇas into six groups according to their character :—

(1) Encyclopaedia of literature :—Garuḍa, Agni, Nārada;

(2) Tīrtha and Vrata :—Skanda, Padma and Bhaviṣya;

(3) With two revisions apparent :—Brahma, Bhāgavata and Brahmavaivarta ;

(4) Historical:—Brahmāṇḍa, lost Vāyu and Viṣṇu ;

(5) Sectarian :—Liṅga, Vāmana and Mārkaṇḍeya ;

(6) Old Purāṇas revised out of existence :—Varāha, Kūrma and Matsya.[32]

It may be noted here that the MKP is comparatively free from the sectarian element which so often predominates in the other Purāṇas. Among the deities, Indra and Brahmā are mentioned offtenest; next stand Viṣṇu and Śiva; then Dattātreya, Sun and Agni ; and last Dharma and others. Indra is mentioned most often in the first and fifth parts, and Brahmā in the third and fifth parts ; while Viṣṇu and Śiva do not show any particular preponderance. Dattātreya is mentioned in second section. If the Devī-Māhātmya is put aside, the Sun is the deity that receives the most special adoration, and his story is related twice, first briefly in chaps. 74 and 75 and afterwards with fullness in chaps. 99–107. To this may be added the cognate worship of Agni in chaps. 96 and 97.

From the above it would be quite clear that the MKP occupies an important place in the Purāṇic literature and it plays an important role in the study of ancient Indian culture from several points of view.

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[32] The Mahā-Purāṇas, JBORS, XIV, pp. 330-337.

CHAPTER II

SOCIETY

Introduction :

The study of society is of great interest to the student of social, cultural and religious history. The student of ancient Indian culture has at his disposal written and unwritten sources *i.e.* the literary works of different authors, inscriptions, archaeological finds etc., for the construction of the social, cultural and religious history of ancient India. The MKP supplies him considerable information for the construction of the social, cultural and religious history of ancient India. The term 'society' is used for the whole tissue of human relations whether organised or not. The concept of society implies contact direct or indirect, and the binding tie of relations enduring and comprehensive. The essence of society is not just relations but beings in their mutual relationships. Thus the study of society takes into account the institution of caste or class, those of the Āśramas and slavery, marital laws, customs etc., family life, position of women, food and drink, dress and decoration, customs and conventions etc.

The social data from the MKP are discussed under the following five sections *viz.* (I) Social Organisation (II) Marriage (III) Family (IV) Position of Women and (V) Social and Religious Life.

SECTION I

Social Organisation

Introduction :

The Indian Social Organisation is based on varṇa and āśrama systems. These two systems are interrelated and inter-co-ordinated parts of a composite whole. The difference between the two lies in the manner of approach and emphasis in the organisation of man's life and activities with regard to his duties. In the varṇa-system, which addresses a man in the mass, the individual's position is defined with reference to his innate nature, tendencies and dispositions, whereas in the āśrama system, which addresses itself to the individual, the problem is approached from the point of view of his training or nurture through specifically provided environments at different stages of his life.

Caste forms the very warp and woof of Indian Society down to the present times and more than anything else marks off Indian Social Organisation from that of other nations.

In the discussion of varṇa-system the consideration of the concepts of Varṇa and Jāti are very important and hence are referred to here before discussing the theory of the origin of the four Varṇas.

Varṇa and Jāti:

The word varṇa occurs as early as the RV, wherein in most of the passages,[1] it[2] means 'colour' or 'complexion' or 'light'. But in some Ṛgvedic verses,[3] it is associated with groups of people having fair or dark complexion, suggesting thereby the existence of two broad divisions of the society. The four varṇas are mentioned in the Puruṣasūkta (RV. 10.90.12), but the word varṇa is absent there. With the passage of time, however, the word underwent a semantic change and came to signify "Social order" or "Social division"; but "the idea of varṇa was based originally on race, culture, character and profession. It takes account mainly of the moral and intellectual worth of man and is a system of classes which appears more or less natural."[4]

Historically "the word Jāti in the sense of caste can be traced back at least to the times of Nirukta."[5] It "hardly occurs in the sense of caste in the Vedic literature."[6] The word 'Jāti' implies the 'heredity connotation' while the word 'varṇa' implies the 'colour connotation' which was so strong that "when the classes came to be regularly described as Varṇas, four different colours were assigned to the four classes by which their members were supposed to be distinguished."[7]

In the MKP the concept of the ascription of four colours to the four varṇas is probably suggested when it is stated that the Meru mountain is white, yellow, black and red on the east and other sides consecutively; and the Brahmins, Vaiśyas, Śūdras and Kṣatriyas are stationed there according to the varṇa (51.16cd–17ab). The concept of colour-connotation has also penetrated into the domain of mythology, *e.g.* the idea of colour-connotation is also extended to the manes when it is mentioned that the manes who as luminous as the Kumuda flower and the moon (*i.e.* white colour) are worthy of worship from Brahmins; who as having the hue of the rising Sun (*i.e.* red colour), are worthy of worship from Kṣatriyas; who, as bestowers of gold (*i.e.* yellow colour), are worthy of worship from Vaiśyas and who, as resembling the indigoplant (*i.e.* dark colour), are worthy of worship from Śūdras.[8]

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[1] RV. 1.73.7; 2.3.5; 9.97.15; etc.

[2] VI, Vol. II, pp. 246 ff.

[3] RV. 2.12.4; 1.179.6; 3.34.9; 9.71.2; etc.

[4] Kane P. V., *op. cit.*, Vol. II, p. 54. For discussion on the concept of Varṇa and Jāti, *vide* Srinivas M. N., Religion and Society among the Coorgs of South India, pp. 24 ff; Srinivas M. N., A. R. Wadia, Essays in Philosophy presented in his honour, pp. 357 ff., Prabhu P. N., Hindu Social Organisation, pp. 303 f.

[5] Kane P. V., *op. cit.*, Vol. II, p. 55; Nirukta 12.13.

[6] Kane P. V., *op. cit.*, Vol. II, p. 55.

[7] Ghurye G. S., Caste and Class in India, p. 47.

Theory of the origin of the four varṇas:

Having noted the concepts of varṇa and Jāti, let us now examine the theory of the origin of the four varṇas as put forward in the MKP. The origin of caste has given rise to great speculation and different theories have been propounded by the Sociologists with regard to the origin of the caste-system and its ramifications.[9]

The earliest evidence for theory of the origin of the four varṇas is found in the renowned Puruṣa-sūkta (RV. 10.90.12) which is regarded on the grounds of language and matter to be one of the late hymns of the RV.[10] It is here said that the Brāhmaṇa was his mouth, the Rājanya his arms, the Vaiśya his thighs and the Śūdra his feet.[11] Later works repeat this account of the origin of the varṇas with slight variations, modifications and exegetical explanations.[12]

The MS (1.31) also ascribes the origin of the four varṇas to the different limbs of Prabhu (Prajāpati).[13]

The MKP also holds the theory that the four varṇas proceeded from the limbs of Brahmā (46.3-7). This theory occurs in the purāṇa in the cosmological account which is greatly influenced by the Sāṃkhya ideas. Here the varṇa-theory is based on the psychological principle of guṇas,[14] *e.g.* it is said that when Brahmā was first busy with creation and engrossed in meditating on truth, he created from his mouth a thousond pairs[15] (of human beings) characterised by sattva and self-glorious; he further created from his chest another thousand pairs characterised by rajas and fiery and impatient; he then created from his thighs another thousand pairs characterised by both rajas and tamas and envious ; finally he created from his feet another thousand pairs characterised by tamas, unfortunate and having little of understanding.[16] The whole social organisation is here conceived symbolically as one human being—the Body social—we may say so, with its limbs representing the social classes based on the psychological principle of guṇas.

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[8] Pūjyā dvijānāṃ Kumudendubhaso ye
Kṣatriyāṇāṃ ca navārka-varṇāḥ,
tathā viśāṃ ye Kanakāvadātā
nīlīnibhāḥ Śūdrajanasya ye ca. MKP 93.36.

The Mbh Cr. Ed. 12.181.5 states that the colour of the Brahmin is white, of the Kṣatriya red, of the Vaiśya Yellow and of the Śūdra black.

[9] *Vide* Hutton J. H., Caste in India, pp. 148 ff. for different theories about the origin of the caste.

[10] Macdonell A. A., Vedic Reader, p. 195; A History of Sanskrit Literature, p. 133.

[11] Brāhmaṇosya mukham āsid bāhū rājanyaḥ kṛtaḥ uru tad asya yad vaiśyaḥ padbhyāṃ śūdro ajāyata RV 10.90.12.

[12] For example, the TS (7.1.1.4 ff) attributes the origin of the four varṇas to the limbs of the Creator and also adds an explanation.

[13] *Cf* Ram. 3.14.30; Mbh. Cr.Ed., 12.73.4-5.

[14] *Cf.* BG 4.13.

[15] Here the term used to designate the four varṇas is mithuna (MKP 46.3 ff).

Brahmā is also said to have regulated the various limits to the functions of the four varṇas according to fitness and other qualities (46.75) and also the duties of the varṇas and āśramas and to have allotted them the Worlds (loka) to be obtained after death, *e.g.* prājāpatyasthāna was assigned to the Brahmins who perform the ceremonies, Aindra-sthāna to the Kṣatriyas who flee not in the battle, Māruta-sthāna to the Vaiśyas who observe their own proper duties, and Gāndharva-sthāna to the Śūdras who perform menial service.[17]

Varṇa System:

Brahmins : They formed the first and the foremost order of the society. Their claim for superiority is implicit in the account of the divine origin of the four varṇas. Their highest position among the varṇas is suggested when it is declared that sinner after passing through all the hells enters the animal creation etc. then the human creation......and then accompanied by the remainder of his sin and merit, he enters the castes in ascending order, such as the Śūdras, Vaiśyas, Kings (nṛpa) and so on ; also the position of Brahmins, the gods and Indra ; and sometimes in descending order etc. (10.88-92). "It is remarkable that the Śūdra is here classed with the Vaiśya and Kṣatriya, and the Brahmin distinguished by a broad line from all three. In the primitive age of Brahmanism, the priests, warriors and merchants were classed together as the three regenerate classes, and the Śūdras were far distanced from them all as serfs It is comparatively in recent times that the Śūdras rose to consequence and importance and began to be classed with the Vaiśyas and Kṣatriyas, while the Brahmins were further distanced from the two intermediate orders by reason of the latter not caring for priviledges which once had excited the ambition of Viśvāmitra and Janaka."[18] Elsewhere the Brahmins are expressly stated to be the chief among them (1.4)

The vedic studies, offering sacrifices and making gifts were the common duties of the twice-born *i.e.* the Brahmins, Kṣatriyas and Vaiśyas. The special duties laid down for the Brahmins[19] were the teaching of the Vedas, officiating at sacrifices, and receiving of gifts (25.3, 4, 5,^{ab} 6^{ab}, 47.74, 75^{ab}, 76^{ab}) and this is in accordance with the injunctions of the Dharmaśāstras.[20]

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[16] MKP 46.3-7ab ; *cf.* Viṣp. 1.6-4-5 ; VP 8.36-39 ; *vide* Prabhu P.H. *op. cit.*, pp.319f.

[17] MKP 46.76-78 ; Viṣp. 1.6.33-35 ; VP 8.165-167 ; *vide* Prabhu P. H., *op.cit*, p. 320 ; Muir J., Original Sanskrit Texts, Vol. I, p. 97, note.

[18] Banerjea K. M., *op. cit.*, Introduction, p. 10.

[19] The words used for a Brahmin in the MKP are for example, brāhmaṇa, brahman, dvija, vipra, etc.

The Brahmins and learning had become indissolubly connected in the early Vedic period.[21] That Brahmins studied the Vedas and secured proficiency in them is evident from some of the epithets of Brahmin invitees at the śrāddha-dinner *e.g.* Vedavit, Śrotriya etc. (28.23f). Various other epithets of the Brahmin invitees at the śrāddha-dinner, *e.g.* jyeṣṭhasāmaga, triṇāciketa, trimadhu, trisuparṇa,[22] and ṣaḍaṅgavit, suggest that some Brahmins specialiṣed themselves in the study of particular Vedas etc. The Brahmins of certain families *viz.* Kauśikas, Bhārgavas, Bharadvājas and Gautamas are called Vedavedāṅgapāragāḥ (6.24-25) showing thereby that they also specialised themselves in the study of the Vedas with auxiliary sciences. Some Brahmins also specialised themselues in the Purāṇas as may be inferred from the epithet ' purāṇajña ', (8.281). A Brahmin sage named Brahmamitra is said to have mastered the thirteen sections of the AV and to have studied the aṣṭāṅga-Āyurveda (60.39).

The other means of livelihood permitted to Brahmins were receiving of gifts, from a worthy or unblemished person (2.54) but the Brahmins receiving the gifts from an outcaste (patita) and officiating as a priest for him (*i.e.* an outcaste) were considered to be sinners and the worst of this is that they are further said to be reborn as an ass and an insect respectiveiy after their release from the hell (15.1). The MS (10.109-111) also says that pratigraha from an unworthy person (or a śūdra) is worse than the act of teaching him of officiating as a priest for him. From the BṛU 4.1.3 it also appears that even in those early times there were prohibitions against receiving gifts from unworthy persons and officiating as priests for the unworthy.

Though pratigraha was a special privilege of the Brahmins, it was open to others also. In the Vaiśvadeva ceremony the house-holder is enjoined to give food to even dogs, śvapacas and birds (26.25). Even Āpastamba permits it.[23]

Since the Vedic period Brahmins had come to be eulogised as gods and were held superior merely on account of birth.[24] In the MKP (8.236) King Hariścandra is seen advising his wife who was then a slave of a certain Brahmin not to despise him (*i.e.* that Brahmin), through pride of being a queen but to please him with her utmost efforts as if he were her lord and god.

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[20] *Cf* GDS, 10.1-3, 7,50 ; ADS, 2.5.10.5-8 ; BDS, 1.10.2 5 ; VDS, 2.13-19 ; MS, 1,88-90; 10.75-79; YS, 1.118-119; ViDS, 2.10-15.

[21] *Vide* Kane P. V., *op. cit.*, Vol. II, pt. 1, pp. 38, 105f.

[22] For the meanings of these words vide Chap. III, Sec. II.

[23] *cf.* Sarvān vai Vaiśvadeve bhāginaḥ kurvīta śvacaṇḍālebhyaḥ/ADS, 2.4.9.5.

[24] For references *vide* Kane P.V., *op. cit.*, Vol. II, pt. 1, pp. 134f.

The rule of the road was in favour of Brahmins. The MKP enjoins to yield the path to a Brahmin as well as a King, the ill, a superior in learning, a pregnant woman, a man labouring under a burden, a younger man, the dumb, the blind, the deaf, the drunken man, a mad man, a prostitute, an enemy, a child and an outcaste (31.40^{cd}–42^{ab}).[25] This injunction follows the dictum of the Dharmaśāstras.

The person of the Brahmin was regarded as very sacred from ancient times and so brahmahatyā (killing a Brāhmin) was looked upon as the greatest sin.[26] The MKP narrates how Indra incurred the sin of brahmahatyā by killing Tvaṣṭṛ's son and thereby lost his lustre (5.1) ;[27] and also how Baladeva during his intoxication killed a Sūta and incurred also the sin of Brahmahatyā which he expiated by resorting to a pilgrimage. The undertaking of a pilgrimage to the Sarasvatī river against its flow was a means of expiating the sin of brahmahatyā.[28] The brahmahatyā is counted among the great sins (8.260).[29] A Brahmin-murderer is said to go to Rauraua hell (10.81). Elsewhere it is said that in hell he is burnt in blazing fire all around for thousands of years and is thereafter reborn as a man afflicted with leprosy, consumption, sickness and other diseases and when again dead, enters hell and when reborn again, undergoes a similar malady until the end of Kalpa (14.91-94).

The periods of āśauca (impurities due to birth and death) are less in case of Brahmins *viz.* ten days of impurity due to death for Brahmins, twelve for Kṣatriyas, half a month for Vaiśyas and a month for Śūdras (32.74); and one day of impurity due to birth for Brahmins, three days for Kṣatriyas, six days for Vaiśyas and twelve days for Śūdras (32.83). This is in conformity with the canons of the Dharmaśāstras.[30]

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[25] *Cf.* GDS 6.21-22; ADS 2.5.11.5-9 ; BDS 2.3.57 ; VDS 13.58-60 ; MS 2.138-139 ; YS 1.117 ; Mbh, Vana-Parva 133.1 ; Anuśāsana-Parva 104.25-26 ; BP 113.39 ; *vide* Kane P. V., *op. cit.*, Vol. II, pp. 146f.

[26] For references *vide* Kane P. V., *op. cit:*, Vol. II,pt. 1, pp. 149f.

[27] *Cf.* TS 2.5.1.1 which narrates how Indra incurred the sin of brahmahatyā by killing Viśvarūpa, Tvṣṭṛ's son, and hence all beings ran him down as ' Brahmahan '.

[28] Atha yeyaṃ samārabdhā tīrthayātrā mayādhunā,
etāmeva prayāsyāmi pratilomāṃ sarasvatīm. MKP 6.36.

Cf. MS 11.77 ; Haviṣyabhug vānusaret pratisrotaḥ sarasvatīm ; *cf.* also YS 3 249. This, according to the BhP and Kullūka, applies where mere brāhmin by caste (without Vedic learning) is killed intentionally by a man who is himself rich but has no Vedic learning.

The words (pratisrotaḥ Sarasvatīm ' have been variously explained : Medhātithi explains as " the course of Sarasvatī in all its branches ". Aparārka, Sarvajñanārayaṇa and Rāghavānanda explain that the murderer should follow the course of the Sarasvatī in the opposite direction from the sea to its origin. This appears to be a better explanation, since it brings out the force of ' pratisrotaḥ ' more clearly *Vide* Kane P. V., Op. Cit,, Vol. IV, pp. 92-93.

[29] Brahmahatyā guror ghāto govadhaḥ strīvadhas tathā,
tulyam ebhir mahāpāpaṃ bhaktatyāge pyudāhṛtam. MKP 8.261.

Only certain qualified Brāhmins were to be invited at the śrāddha-dinner.[31] The pitṛs are said to feed the oblations offered in fire by dwelling in the bodies of Brāhmins.[32]

It is stated that one should not revile nor ridicule the gods, the vedas, the dvijas, good, truthful or magnanimous men, guru, devoted and virtuous wives and persons performing sacrifices or practising austerities (31.85cd-86).

The following pattern of behaviour against the Brahmins was believed to be sinful, *e.g.* a promise unfulfilled especially to Brahmins was considered to prove injurious (7.38cd); and producing obstacles to Brahmins, engaged in their duties, was considered to be a sin leading to ' Apratiṣṭha ' hell (12.25cd). While describing specific punishments in hell for specific sins, it is said that tongues of those who have blasphemed the dvijas, the Veda, the gods, and guru are torn out by the terrible birds with admant beaks as they (*i.e.* tongues) are continually reproduced (14 44-45ab); and that those who, without washing their hands and mouth after meals, have touched the Brahmins, the cow, and fire,—their hands, placed in fire-pots, are licked repeatedly (14.57cd-58ab); similarly who hearken to blasphemy against the dvijas, gurus, the gods, and the Vedas—the Yama's messengers continually drive fiery-red iron-wedges into their ears (14.63-65); and who, through anger and covetousness, have broken up and destroyed beautiful rest-houses, the abodes of the gods and of the Brahmins and the assemblages in the temples of the gods—Yama's exceedingly cruel servants flay their skins from their body by means of sharp instruments (14.65cd-67ab); and whoever men have touched vipra, the cow, fire, mother, eldest brother, father, sister, daughter-in-law, gurus and aged men with the feet, they stand amidst the piles of charcoal with their feet bound with red-hot iron fetters, enduring burning upto the knees (14.59).

A catholic spirit is also seen in the MKP when it is said that in the event of discriminating in the matter of a dish with reference to a Brahmin and the member of another caste at the same dinner-table, the persons concerned have to feed on ordure in hell (14.55-56).

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[30] *Cf.* MS 5.83 ; Dakṣa 6.7 ; YS 3.22 ; Atri, Verse 85 ; Saṅkha 15.2-3 ; MP 18.2-3 ; BP 220.63; ViDS 22.1-4 ; GDS 15.1-4 which contain similar provisions for impurity on death. YS 3.22 makes the virtuous śūdra observe impurity only for fifteen days as a concession. Later on ten days' mourning came to be prescribed for all castes, cf.

Sarveṣāmeva varṇānāṃ sūtake mṛtake tathā,
daśāhacchudhireteṣām iti śātātapo 'bravīt.

Aṅgiras in Mitākṣarā on YS 3.22.

[31] *Vide* Chap. III, Sec. II, under śrāddha for the qualifications of Brāhmins to be invited at the śrāddha-dinner.

[32] Eṣāṃ hute ' gnau haviṣā ca tṛptir ye bhuñjate vipraśarīra-saṃsthāḥ, MKP. 93.32ab.

Truthfulness was the surest criterion of a real Brahmin (3.47), and it was held that not by sacrifices accompanied with gifts nor by any other act, do Brahmins acquire such great virtue as by the observance of truth (3.48). The brahminhood was considered to be the dwelling-place of forbearance, while the penance that of controlling of anger.[32a] Calmness was believed to be beneficial to the twice-born in things of this and yonder world.[33]

Striving after delights was not commended in the case of the Brahmins, as it may tend to weariness in this world, and yield no fruit after death.[34]

Kṣatriyas : They form the next order of the society. The terms used in the MKP to denote this order are rājanya (93.21), Kṣatra (107.2) and Kṣatriya (10.22 etc.). The term rājanya is found in the RV 10.20.12 only but in the later Vedic literature it becomes a regular term for a man of the royal family.[35] The term Kṣatra also occurs in the RV[36]. The term Kṣatriya is used in the RV frequently as an epithet of gods[37] and in some verses it means a King or a noble man.[38] But its use in the sense of a varṇa (*i.e.* one of the four castes), is observable particularly in the later Vedic literature.[39]

The MKP explains the term Kṣatriya by the Nirukta method of explanation, cf. Kṣatriyaḥ Kṣatarakṣaṇāt (111.36) *i.e.* a Kṣatriya is so called because he guards one from injury.[40] They hold weapons so that there may be no cry of distress.[41]

The special function of the Kṣatriyas was the protection of the earth, and they live on weapons and good taxes (25.5; 47.75).

[32a] Kṣāntyāspadaṃ vai brāhmaṇyaṃ Krodha-saṃyamanaṃ tapaḥ, MKP 60.20^{ab}.

[33] Aihikāmuṣmikahitaḥ śama eva dvijanmanām, MKP 109.13.

[34] Nabhogārthāya viprāṇāṃ śasyate hi Varūthinī,
iha kleśāya viprāṇāṃ ceṣṭā pretya phalapradā. MKP 58.70

[35] Kane P. V., HDS, Vol. II, p. 30 ; VI, Vol. II, p. 216.

[36] In the RV. it generally connotes ' valour ', ' dominion ', ' strength ' ; in some Vedic texts *e.g.* TB 2.7.18 ; BrU 1.4.11 etc. it connotes the Kṣatriya order. Vide Kane P. V., Ibid, p. 30.

[37] *e.g.* RV. 7.64.2 and 8.25.8 (in both to Mitra and Varuṇa), RV. 8.67.1 (to Adityas), RV. 10.66.8 (to gods in general); Vide Kane P. V., Op. Cit., Vol. II, p. 30.

[38] *e.g.* RV. 4.42.1 ; 10.109.3 ; Op. Cit., Vol. II, pp. 30-33.

[39] VI, Vol. II, p. 252.

[40] Pāṇini derives the word Kṣatriya in the sense of Varṇa from Kṣatra cf. क्षत्राद् घः, 4.1.138 Bhattoji explains it as जातावित्येव, Siddhānta Kaumudī, p. 115.

[41] Kṣatrasyārtaparitrāṇanimittaṃ śastradhāraṇam. (127.21^{cd}). Cf. Kṣatāt kila trāyata ityudagraḥ kṣatryasya śabdo bhuvanādnirūḍaḥ, Raghuvaṃśa 2.53 and Artatrāṇāya vaḥ śatram ....Śākuntala 1.11.

Vaiśyas: The MKP does not give much information about the Vaiśyas who constitute the third order of the society. The terms used in the MKP to denote this order are viś (10.22) and Vaiśya (10.91 etc.), which are of Vedic antiquity.[42] The term ' viś ' does not signify ' Vaiśya ' in almost all hymns of the RV, but means the ' people ' or ' aryan people ' when no epithet like ' dāsīḥ ' or ' daivīḥ ' is prefixed.[43] It stands for the four varṇas in later Vedic literature.[44]

The term Vaiśya occurs frequently in the MKP and its earliest occurrence is in the RV 10.90.12 f. It is very often found from the AV onwards and sometimes in the form of Viśya[45].

The functions of the Vaiśyas are merchandise (Vāṇijya), Cattle-rearing (paśu-pālya) and husbandry (Kṛṣi) (25.6^{cd} ; 47.76 ; 111.4).

Śūdras : They constitute the fourth order of the society. The information regarding them also is very meagre in the MKP. The Śūdra (10.22 etc.) and Vṛṣala (28.30 ; 134. 27) are the two terms used to denote this order. The term Śūdra occurs in the Puruṣa-sūkta (RV. 10.90.12). The RV knows the Dasyus or Dāsas both as aborigines and as subjected slaves and the Śūdras of the later Vedic texts were certainly aborigines who were reduced to subjection by the Aryans. The term mostly indicated those who were " beyond the pale of the Aryan state.[46]

The special duties of the Śūdras were alms-giving, sacrifice and the service of the twice-born, and their means of subsistence were handicraft (Kārukarma), service of the twice-born, and buying and selling (Kraya-vikraya) ($25.7\text{-}8^{ab}$; 47.77).

Their status was deplorable. They were prohibited from hearing the recitation of the Vedas.[47]

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[42] For Vis, *vide* VI, Vol. II, pp. 305 ff., and for Vaiśya, *Ibid.*, pp. 333 ff.

[43] Kane P. V., HDS., Vol. II, p. 33.

[44] *Vide* VI, Vol. II, p. 307, fn. 12.

[45] AV. 5.17.9 ; VS. 33.5 etc. ; AV 6.13.1 ; VS. 18.48 etc.

[46] VI, Vol. II, p. 388.

[47] Sa tu nārhati cārvaṅgīṃ Śūdro vedaśrutiṃ yathā. MKP 19.32.
cf. Padyu vā etac chmaśānaṃ yac chūdraḥ,
tasmāc chūdrasamīpe nādhyetavyam,
This is quoted by Śabara on Jaimini 6.1.38 as a Śruti ;
cf. also VDS 18.11-12 Eke vā etac chmaśānaṃ ye śūdrāḥ,
tasmāc chūdrasamīpe nādhyetavyam,
' Padyu...chūdraḥ ' is cited as Śatapatha Śrutī by the Śūdrakamalākar (p. 3) as mentioned by Kane P. V., *op. cit.*, Vol. II, p. 34, fn. 75 ;
cf. also Athāpi Yamagītāñślokānudhāharanti,
Śmaśānamétat pratyakṣaṃ ye śūdrāḥ padacāriṇaḥ,
tasmāt śūdrasamīpe tu nādhyetavyaṃ kadācana, VDS 18.13 ;
cf GDS 16.18-19 ; ADS 1.3.9.9 ; YS 1 .48 ; MBH Cr, Ed.

Untouchability:

The Indian society is composed not merely of four varṇas but also of certain untouchable castes which constitute the component parts of Indian social organisation. It should not be supposed that this is something confined only to India. Even the nations that have no caste system at all have often carried out complete segregation of certain people dwelling in their midst which is essentially the same as the system of untouchability in India. This phenomenon is denoted by the term ' aspṛśyatā ' and the term ' aspṛśya ' means an untouchable in general. There is hardly any Vedic passage which supports the theory of untouchability, eventhough in the Vedic literature several of the names of castes that are spoken of in the smṛtis as antyajas occur *e.g.* vaptā, barbar (RV. 10.142-4), taṣṭā, tvaṣṭā, carpenter or maker of chariots (RV. 1.61.4 ; 7.32.20 ; 8.102.8), carmamna, a tanner of hides ? (RV. 8.5.38), Cāṇḍāla and Paukasa (VS. 30.17, etc.) etc. Even in the most ancient Dharmasūtras, the only caste that is said to be untouchable by birth is that of Cāṇḍālas and the word Cāṇḍāla has a technical meaning in these works. But gradually the spirit of exclusiveness and the ideas of ritual purity were carried to extremes and more and more castes became untouchable. Among the earliest occurrences of the word 'aspṛśya' (as meaning untouchable in general) is that in ViDS 5-104.[48] In the MKP also the word ' aspṛśya-jātis ' (untouchable castes) occurs and it is here said that the food, which is touched by the untouchable castes like the cāṇḍālas, antyajas and mlechhas, is unfit for all religious acts without washing (32.21^{cd}-22^{ab}) and this is in accordance with the injunctions of the Dharmaśāstras.[49]. But so far as mlechhas are concerned these restrictions of untouchability have been given up long ago at least in public.[50]

Untouchability does not arise by birth alone. It arises in various ways. Emphasis is also laid upon not only in not coming in contact with certain persons, but also with animals and even on inanimate objects, *e.g.* on touching a menstrous woman, a horse, a jackal, low-caste peoples (antyāvasāyins), a man carrying a corpse (32.33), an oily human bone (32.34), an unrighteous man (vidharmi), a sūtikā (*i.e.* a Brahmin who keeps a Brahmin lady as his wife without marrying her, and that Brahmin lady also), a saṇḍa or an enunch (*i.e.* one who does not offer sacrifices at proper times and who neither eats himself nor offers food to others and who does not worship the manes and gods), naked men (vivastrāḥ or nagnāḥ *i.e.* those in whose families there is no veda, no śāstra and no vrata), the paramours of other men's wives, a mārjara or a cat (*i.e.* one who sacrifices and practices penance out of pride and who does no good to others), and ākhu or a rat (*i.e.* one who, eventhough being rich, does not enjoy himself, nor offers to others, nor sacrifices), a dog, a Kukkuṭa or a cock (*i.e.* one who takes a partial side in an assembly), an out-caste (patita, *i.e.* one who abondons one's own dharma and resorts to that of others at the time of adversity), an āviddha or apaviddha (*i.e.* one who abondons the gods, teacher, and the teacher's wife and who kills a cow, a brahmin and a woman), a Cāṇḍāla (*i.e.* one who does not offer anything to those who desire and who forbids those who make gifts and abondons the suppliants), a domestic hog (grāma-sūkara) and a man contaminated by the impurity of a newly-delivered woman, a man has to take bath with his clothes on.[51] These restrictions were not inspired by any hardness of heart or any racial or caste pride as is often said, but they were only due to psychological or religious views and the requirements of hygiene.[52] The MKP requires every house-holder to give food after Vaiśvadeva to all including Cāṇḍālas, dogs and crows[53] and this practice is followed even now by those who perform Vaiśvadeva.

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[48] Kātyāyana also uses the word in that sense ; *Vide* Kātyāyanasmṛtisāroddhāra (edited by MM. Dr. Kane P. V.) verses 433, 783 that are quoted by Mitākṣarā on YS 2.99 and by Aparārka, p. 813. For an article on Untouchability, *vide* Kane P. V., *op. cit.*, Vol. II, pp. 165ff. For the technical meaning of Cāṇḍāla, *vide* Kane P. V., *op. cit.*, p. 81.

[49] *Cf.* Cāṇḍāla-pukkasamlechhabhillapārasikādikam,
mahāpātakinaś caiva spṛṣṭvā snāyāt sacailakam.
Vṛddha-yājñavalkya quoted by Aparārka, p. 923 ;
Cāṇḍālaṃ patitaṃ mlechhaṃ madyabhāṇḍaṃ rajasvalām,
dvijāḥ spṛṣṭvā na bhuñjita bhuñjāno yadi saṃspṛśet,
ataḥ paraṃ na bhuñjita tyaktvānnam snānam ācaret.
Atri, verses 267-269, which also consider cāṇḍālas etc. as untouchables.

[50] Kane P. V., *op. cit.*, Vol. II, p. 173.

As regards public roads the MKP 32-30 states that the mud and water on public roads and on houses built of baked bricks touched by untouchables are rendered pure by the mere blowing of the wind. The YS. 1.197, and ViDS 23.41 state the same thing. This and other rules show that the smṛtis followed a reasonable rule about the public roads and do not countenance the restrictions maintained in some parts of South India, particularly in Malbar, about the use of public roads by the untouchables.[54]

Mixed Castes: The phenomenon of the mixed caste constitutes one of the important topics in connection with the discussion of varṇa. It is denoted by the word 'Varṇasaṅkaratā' and the word 'Varṇasaṅkara' means 'mixture of castes by intermarriages'.[55] In the MS 5.89 and 10.40 "the word saṅkara seems to be used in the sense of 'mixture or intermingling of varṇas'."[56] Various factors such as hypergamy or hypogamy brought about this phenomenon.[57] In the MKP (66.37) it is stated that when the wife is not properly guarded, there arises intermingling of varṇas which hurl one's pitṛs down from heaven. In the BG (1.41-43) also, it is said that when women become corrupt (or demoralised), intermingling of varṇas arises ; saṅkara necessarily leads the whole family and the destroyer of the family to hell. By reason of these transgressions of the destroyers of the families which bring about varṇasaṅkara, the ancient caste-observances and family-observances are subverted.

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[51] MKP 32.39-42, 61-69.

[52] Kane P. V., *op. cit.*, Vol. II, pp. 173 f.

[53] *Cf.* ADS 2.4.9.5.

[54] For details *vide* Kane P. V., *op. cit.*, Vol. II, p. 175.

[55] Macdonell A.A., A Practical Sanskrit Dictionary. p. 271.

[56] Kane P. V., *op. cit.*, Vol. II, p. 59.

This phenomenon was considered as one of the most grotesque evils of the society. The MKP (25.34-37) says that the King should punish a man who oversteps his varṇa and āśrama-dharmas, and if he overlooks such a man he loses the rewards of sacrificial and pious works. Therefore, the King must vigorously punish all the varṇas that behave contrary to their special duties and he must keep them within their own occupations. It also states that he, in whose kingdom the varṇāśrama-dharmas do not fall into desuetude, attains eternal happiness here and hereafter (25.31).[58]

Social Mobility : The phenomenon of social mobility is an important and interesting topic in the study of social organisation. The MKP contains some instances of social mobility which are of great interest as they remind one of a stage of society when the rules of caste-movement were loose and naturally these instances date back to an early period.

It refers to the doctrine of Jātyapakarṣa[59] *i.e.* fall in status as a caste. It is stated in this purāṇa that the Brahmins, Kṣatriyas and Vaiśyas who do not first marry woman of the same caste fall by marrying woman of other caste and further it is laid down that whatever low-caste woman a man marries without marrying in his own caste, he is degraded to the caste of the woman whom he marries (110.34-35).[60] It also provides an instance of King Diṣṭa's son Nābhāga who was degraded to Vaiśyatva on account of his marriage with a Vaiśya woman by neglecting savarṇa marriage (Chap. 10).

Pṛṣadhra was cursed to be a Śūdra for killing a Brahmin's cow (109.9). King Sudeva and princess Kṛpāvatī—both Kṣatriya by caste—were cursed to be Vaiśya, of course, with a promise of regaining their own original caste conditional upon certain situations.

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[57] *Vide* for details Kane P. V., *op. cit.*, Vol. II, pp. 59ff.

[58] *Cf.* GDS, 11.9-10; VDS, 19.7-8; ViDS, 3.3; YS, 1.361; MP, 215.63.

[59] For information on the doctrine of Jātyupakarṣa and Jātyapakarṣa, *vide* Kane P. V., *op. cit.*, Vol. II, pp. 61ff.

[60] Brāhmaṇāḥ Kṣatriyā Vaiśyāḥ savarṇāpāṇisaṃgraham,
akṛtvānyabhavāpāṇeḥ patanti nṛpa saṃgrahāt.
yasyā yasyā hi hināyāḥ kurute pāṇisaṃgraham,
akṛtvā varṇasaṃyogaṃ so'pi tadvarṇabhāg bhavet. MKP. 110.34-35.

The above instances tend to suggest that marriage-union or the process of curse brought about the degradation of a person concerned to an abdominable status of a Vaiśya or a Śūdra as a result of their improper behaviour.

Āśrama System:

Next to Varṇa-system the Āśrama-system constitutes one of the important features of Indian Social Organisation.

The word āśrama is derived from the root √śram, 'to exert oneself'; therefore it may mean by derivation (i) a place where austerities are performed, a hermitage and (ii) the action of performing such austerities.[61] Literally, an āśrama is a 'halting or resting place'; the word therefore denotes a halt, a stoppage, or a stage in the journey of life just for the sake of rest, just for preparing oneself for further journey. The āśramas, then, are to be regarded as resting places during one's journey on the way to final beatitude, the final aim of life. The Mbh. (Cr. Ed. 12.234.15) says that the four stages of life form a ladder or flight of four steps. That flight attaches to Brahman. By ascending that flight one reaches the region of Brahman, whichever of the above be the original meaning of the word, the historical development of the āśrama-system as an organisation and the social implications within it include all the above interpretations.

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The āśramas are four in number: (i) Brahmacarya, that of a student, (ii) the Gṛhastha, that of a married man, the house-holder, (iii) Vānaprastha, that of retired life in the forest, after abundoning the home, preparatory to complete renouncement of worldly relations and (iv) Saṃnyāsa, the life of complete renunciation of worldly relations and attachments.

Eventhough in early literature we find a mention of the three phases of life *viz.* the student, the house-holder, and the hermit, yet it was not enjoined therein that these must be followed compulsorily one after the other. A man could stay in the house of his teacher as naiṣṭhika Brahmacāri to the end of his life, or he could become a house-holder after finishing his student's life, or he could live the life both of a student and a house-holder together, or he could turn to the hermit's life after finishing his student's career without marrying.[62] This shows that Saṃnyāsin's stage need not necessarily be preceded by the Gṛhastha's stage. The MKP also permits an individual to enter upon the hermit's stage or the Saṃnyāsin's stage even immediately after completing the student's life or to await his decease even in the teacher's home, or in his absence in the home of the teacher's son, or still in his absence in the home of the teacher's disciple leading the student's life. Thus, even according to the MKP, the Gṛhastha's stage need not necessarily follow the student's stage or the Saṃnyāsin's stage need not as a rule follow the hermit's stage (25.15-17).

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[61] Deussen P., a learned article on the Āśramas in ERE, Vol. II., pp. 128ff.

[62] *Cf.* ChU, 2.23.1; 5.10; 8.15; BṛU, 3.8.10; 4.2.22; TU 1.2.1. *Vide* also Ranade, A constructive Survey of Upanishadic philosophy, pp. 60-61; Keith A.D., Religion and philosophy of the Veda and the Upanishads, Vol. 2, p. 587; *cf.* also Deussen P., *op. cit*,, pp. 128-129.

The four stages come to us in sequential form from the latter Upaniṣads like the Jābāla-upaniṣad 4[63] which state that the order of the student must precede that of the house-holder, that of the house-holder must be followed by the order of the hermit, while the order of the ascetic must be preceded by those of the house-holder and the hermit.

In the MKP, the system of the Āśramas has been attributed a hoary antiquity and a divine origin. Brahmā is said to have instituted the Varṇa- and Āśrama-systems (101.1), established their laws (46.76), and their specific worlds (loka) after death (46.77ff), *e.g.* He assigned the sphere of eighty-eight thousand ṛṣis, living in perpetual chastity, to the Brahmacārins (Guruvāsins); the sphere of seven ṛṣis to the hermits (Vanaukasas), the prājāpatya sphere to the house-holders and the abode of Brahmā to the ascetics (nyāsins).[64]

In Plakṣadvīpa, Śālmalidvīpa, Kuśadvīpa, Krauñcadvīpa, Śākadvipa and Himāhva-varṣa the varṇāśrama-system is followed, whereas in Kimpuruṣa and other varṣas it is not followed (50.31cd–32, 37-39).

1232 ✓ Smṛti-writers like Manu and others[65] expound the theory of the four āśramas. "From the times of the most ancient Dharmasūtras, the number of āśramas has been four, though there are slight differences in the nomenclature and in their sequence."[66] In the MKP also, the theory of the four āśramas, with a differenee in nomenclature at one place from the generally accepted one, is propounded in consonance with the Dharma-śāst-a-writers. Among the various duties of a King, the maintenance of the Varṇāśrama-system claimed his special attention. It is stated that the King enjoys eternal happiness both here and hereafter if in his kingdom the varṇa-and āśrama-dharmas do not fall into disuse (24.31). He had also to punish one who overstepped one's varṇāśrama-dharmas (24.34cd – 35ab).

The nomenclature at found in the MKP to denote the persons in the different stages of life is as follows : —

(1) Brahmacārin (25.11; 26.36) or Guruvāsin (46.79) = A student.
(2) Gṛhastha (25.21; 48.80), or Gṛhī (92.4) = A house-holder.
(3) Vānaprastha (25.23) or Vanaukas (46.80) = A forest-hermit.
(4) Bhikṣu (25.27), Parivrāṭ (26.36), Nyāsin (46.80) = An ascetic.

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[63] Keith A. B., *Ibid.*, pp. 587-588.

[64] MKP 46.79-80; *cf* ViṣP 1.6, 36-39; VP 8.185-189.

[65] MS 4.1; 5.169; 6.1-2; 6.33; *Vide* Kane P.V., *Op. Cit.*, Vol. II, p. 418.

[66] Kane P.V., *Op. Cit*, p. 416.

The salient features of the four stages of life as gathered from the MKP are as follows :—

(1) *The stage of a Student* :

The performance of the upanayana ceremony provides an entrance to the first stage of life. Life before that ceremony is undisciplined and unregulated, a life wthout a purpose. It is unregulated in the sense that man follows his inclinations in behaviour, speech and eating. The upanayana ceremony marked the beginning of his Vedic studies at the teacher's home where he had to lead quite a disciplined and regulated life engaging himself in attendance on fire, bathing, and wandering about for alms and always eating that food after informing his teacher and obtaining hig permission (25.11-12). He had to be diligent in his teacher's work to win his affection. He had to study intently with sole attention to the subject, when summoned by his teacher (25.13). After studying one or two or all the four vedas from the teacher, he had to pay up the fees to the teacher (25.14).

A very high degree of reverence to the teacher was expected of the student. He was to offer a seat to his teacher, accompanying the offer with rising up and other respectful acts. He had to salute him respectfully and converse with him agreeably and follow him when he went away and not to speak about him adversely (31.33-34^{ab}). He should not speak of his evil-doings nor listen to his abuses uttered by others and should appease him when angry (31.39^{cd}-40^{ab}). He was to circumambulate his superior in learning, the teacher etc. (31.43^{ab}). He should not revile his teacher nor listen to those unmannerly persons who do such things (31.86^{cd}-87^{ab}). Criticising the teacher (14.44) and touching him with the feet (14.60ff) were counted among sins. Those hearing the blasphemy against the teacher, gods, dvijātis and the vedas were also considered to be the sinners (14.63ff).

These and other rules must not have been intended to create a servile attitude in the pupil towards the teacher; but they would have been rather meant to cultivate an attitude of deep reverence for the teacher in the students.

The educational thinkers in ancient times were against harsh and brutal punishments; only in exceptional cases, they permitted very mild limitations.[67] The MKP allows the teacher to punish his son and pupils with the stick.[68]

(2) *The Stage of a House-holder* :

After completing the period of studentship, the man entered upon the stage of a house-holder. In the MKP, the glory of the Gṛhasthāśrama is sung and it is personified as a cow consisting of three-fold Vedas in which the universe is established and which is the cause of the universe. Her back is the RV, her loins the YV, her face and neck the SV, her horns the pious acts, her hair the excellent words of the good men, her ordure and urine the tranquility and prosperity, her feet the four varṇas, her four teats the words Svāhā, Svadhā, Vaṣaṭ and Hanta, which are drunk respectively by the gods, the manes, the munis and the bhūtas etc. and mankind. This cow consisting of three-fold Vedas thus fattens the gods etc. If the house-holder does not make them (*i.e.* the gods etc.) drink of those four teats, they consider themselves as disrespected and he is believed to sink in hells. But if he makes the gods etc. to drink of those four teats at the proper time he is said to attain heaven (26.6-15ab).

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[67] Altekar A. S., Education in Ancient India, pp. 75-76; Keay, F. E., Indian Education in Ancient and Later Times, p. 25.

[68] MKP 31.48^{cd} ; *cf.* MS. 4-164.

The above metaphorical presentation of the Gṛhasthāśrama brings out its following features *viz.* that it is to be entered upon after finishing the studies, it is the support of the other āśramas, the house-holder has to perform pious works, and make offerings to gods, manes, sages and men and tranquillity and prosperity pervades the four varṇas.

The house-holder has to offer the daily pañcamahāyajñas (25.21), which are referred to as early as the Śatapatha Brāhmaṇa (11.5.6.1) and the Taittirīya Āraṇyaka (2.10). These yajñas are offered to sages, manes, gods, bhūtas and men. The sages are satisfied by the recitation of the Vedas, manes by tarpaṇa (offerings of water and food) or śrāddha, gods by the burnt oblations, bhūtas by bali offerings and men by the reception of guests (MS. 3.70,81). He has to earn money with his own toil and please the manes, gods, guests and nourish his dependents, servants, children, female relatives, the poor, the needy, the outcaste, birds and beasts (25.19-20) and also feed the hungry and the poor (26.40). Elsewhere it is also said that the manes, gods, living-beings, mankind, worms, insects, flying creatures, birds, cattle and Asuras also subsist upon the Gṛhastha and derive satisfaction from him (26.4-5ab). After the bath and ritual purification, he has to worship the gods, ṛṣis, manes and Prajāpati at the proper time with water, flowers, gandha, dhūpa etc. and then he has to worship Agni and also to perform the Vaisvadeva ceremony twice a day (26.16ff). Moreover he has also to make alms to the students and ascetics before eating. It is also enjoined that he has to take his meals after honouring the guests, friends, relatives, petitioners, the maimed and children, old men and sick persons (26.36 ff). The Vidhātṛ, gods, manes, maharṣis, guests, relatives and beasts, birds and insects, when satisfied, shower bliss on the house-holder but if he, being prosperous, behaves in a disspiriting manner towards a kinsman who approaches him, he gets the sin that has been done by that man (26.41, 43cd-44). By nourishing all this world, the house-holder conquers desired worlds (26.3) and gains the heavenly worlds by worshipping the gods, manes, ṛṣis and guests (92.4).

Thus the obligations of the house-holder were not confined to the bounds of his own family and kin but also embraced a wider group of persons and beings.

(3) *The Stage of a Forest-Hermit* :

The man entered the stage of a forest hermit after having seen the offspring of his sons and the stoop of his body for the purpose of purifying his soul. In Vānaprasthāśrama as the name itself suggests he has to go to the forest[68a] and live on wild fruits etc.[69] He had to perform strictly penances[70] and lead a celibate life[71] and sleep on the ground. Furthermore he had to engage himself in the ceremonies for the manes, gods and guests,[72] in the homa oblation and the three daily ablutions. He had to wear matted hair, dress himself with the bark garments[73] and use the forest unguents. This āśrama is believed not only to absolve one from the sins and purify but also to benefit the soul (25.24-27).

The MKP also presents the following instances of Kings, *e.g.* Ṛtudhvaja (33.10), Khanitra (115.10), Karandhama (125.33f) and Nariṣyanta (131.7-8), who, accompanied with their wives lead the life of the forest-hermit and practised austerities.

(4) *The Stage of an Ascetic* :

The individual entered the last āśrama *viz.* that of an ascetic casting off all attachments with the world.[74] He had to lead a celibate life and practise abstinence from anger and control over the senses.[75] He could not live in one and the same place for a longer period. He had to eat the food obtained by begging only once a day, abstain from undertakings, and devote himself to obtain ātmajñāna (25.29-30).

Apart from the special duties concerned with the life of an individual in each of the āśramas, there are certain obligations of a general or universal nature; these are considered as part of duties of every man without reference to the varṇa or āśrama to which he belongs. Thus the MKP says that to whatever varṇa or āśrama a man may belong, he should practise truthfulness, purity, harmlessness, absence of spite, forgiveness, abstinence from cruelty, generosity and contentment (25.32).[76]

[68a] *Cf.* MS, 6.4; YS, 3.45, GDS 3.27.

[69] *Cf.* MS, 6.5; YS, 3.46.

[70] *Cf.* MS, 6.29-30.

[71] *Cf.* MS, 6.26; YS, 3.51, 54.

[72] *Cf.* MS, 6.5.

[73] *Cf.* MS, 6.6.

[74] *Cf.* MS, 6.33.

[75] *Cf.* MS, 6.4, 8.

The foregoing review of the Āśrama-system suggests that "the theory of varṇa dealt with man as a member of the Aryan society and laid down what his rights, functions, privileges, responsibilities and duties were as a member of that society. It was addressed to man in the mass. The theory of āśramas addressed itself to the individual. It tells him what his spiritual goal is, how he is to order his life and what preparations are required to attain that goal. The theory of āśramas was truely a sublime conception "[77] and it has won the admiration of Prof. Deussen who remarks that "the whole history of mankind has not much that equals the grandeur of this thought. "[78]

Slavery

Slavery has existed as a constant element in the social and economical life of all nations of antiquity such as Babylon, Egypt, Greece, Rome and also many nations of Europe.[79]

The word 'dāsa', which is of Ṛgvedic antiquity, is met with in the MKP. The Ṛgvedic passages[80] make it clear that the dāsas or dasyus[81] formed the opposite camp against the Aryans. The vanquished dāsas, who were taken as prisoners, might possibly have been treated as slaves.[82] The ChU (5.13.2) and the BrU (6.2.7) and other vedic passages[83] refer to dāsīs and on these passages MM. Dr. Kane comments that "these passages show that in the vedic period men and women had become the subjects of gifts and so were in the condition of slaves."[84] The Mbh frequently refers to the gifts of dāsas and dāsīs.[85]

In the MKP, the male and female slaves are referred to. King Dama, who departed with his wife for his own city after his marriage, was given the elephants, horses, chariots, cows, camels, many male and female slaves, clothes, ornaments, bows and other apparel, house-hold utensils and also other vessels by his father-in-law, the king of Daśārṇa (130.62-63). This shows that male and female slaves also constituted objects of gifts.

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[76] *Cf.* MS, 6.91; YS, 3.66; VDS, 10.30; Arthaśāstra 1.3.8.4 etc.

[77] Kane P. V. *op. cit.*, Vol. II, p. 423.

[78] Deussen P., *op. cit.*, p. 129.

[79] Kane P. V., *op. cit.*, Vol. II, p. 180. For an article on 'Slavery' *vide* Encyclopaedia of Social Sciences, Vol. XIV, pp. 73 ff.

[80] For the mention of various passages and discussion, *vide* Kane P. V., *op cit.*, Vol. II, pp. 25 ff; p. 33.

[81] In the MKP the word 'dasyu' frequently occurs in the sense of a 'robber', 89.5 etc.

[82] Kane P. V., *op. cit.*, Vol. II, p. 180. "The word 'dāsa' in later literature means 'serf or a slave'" Kane P. V., *op. cit.*, p. 33.

[83] For passages *vide* Kane P. V., *op. cit.*, Vol. II, pp. 180 ff.

[84] *Op. cit.*, p. 182.

[85] Mbh. Cr. Ed. 2.48.39 } Gift of 30 dāsīs to each of the 88,000 snātaka Brahmins.
3.183.30
3.222.41

Elsewhere in a chapter dealing with the things prohibited and prescribed it is mentioned that whatever is brought by the slaves and other menials is pure (32.15).

The MKP also gives some information about the price and the treatment of the slaves. For example, the old Brahmin who wanted to purchase King Hariścandra's wife as a slave asked the King to demand the wealth in proportion to her skill, age, beauty and disposition (8.55). He also said that the wages (vetanam) of both male and female have been fixed by those conversant with the Dharma-śāstras at a hundred, a thousand and a hundred thousand pieces and a price of ten millions by others (8.65).

Wealthy and well-to-do people purchased the slaves for their house-hold work but they did not treat them in a good way. For example, the wealthy Brahmin, who purchased King Hariśchandra's wife for his house-hold work as his wife was very young and could not perform the house-hold work (8.54), actually dragged off the queen seizing her by hair (8.57).

The servitude of the Cāṇḍālas was considered to be despicable, *e.g.* when King Hariścandra wanted to sell himself as a slave, Dharma came forward disguising himself as a Cāṇḍāla and asked him about his wages but the King at once refused to accept the despicable servitude of a Cāṇḍāla and considered it better to be consumed by the fire of the curse rather than to be thrall to a Cāṇḍāla (8.79-87).

SECTION II

Marriage

Introduction :

Marriage is one of the fundamental institutions of human society. The circumstances and conditions of such unions necessarily react on various facets of the social organisation, and hence its study is very important for our understanding and evaluating the spirit of its culture and civilisation.

According to the Hindu view of life matrimony is a holy bond and not a contract. It is declared in the MKP that marriage is 'holy' or 'conducive to merit', and the means to the heaven and final emancipation, and that without marriage there is perpetual bondage.[1]

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[1] *Cf.* the speech of the Pitṛs to Prajāpati Ṛci :

> " Vatsa kasmāt tvayā puṇyo na kṛto dārasaṃgrahaḥ,
> Svargāpavargahetutvād bandhaṣ tenāniśaṃ vinā. MKP 92.3 "

Forms of Marriage :

Polyandray, polygamy and monogamy are the various forms of marriage having a variation in the number of partners,[2] while in the traditional eight forms of marriage, there is a difference in ritual and mode.

Polyandry :

Polyandry is that form of marriage in which woman has more than one husband at a time, or in which brothers share a wife in common.

There is a difference of opinion among scholars about the prevalence of polyandry in the Vedic age. MM Dr. P. V. Kane[3] and Dr. A. S. Altekar[4] deny the existence of polyandry in the Vedic age, whereas Dr. R. C. Majumdar holds that " polyandry, the counterpart of polygamy, probably also existed in the early Vedic society. "[5]

The most glaring example of polyandry in Sanskrit literature is that of Draupadī as the wife of five Pāṇḍavas. In the MKP, there is also a reference to the polyandrous marriage of Draupadī. The Purāṇa explains her polyandrous union by saying that Pāṇḍavas were the incarnations of Indra, and Draupadī an incarnation of Indra's wife. She thus married but one person of whom Pāṇḍavas were only the incarnations. The Mbh attributes her marriage to Kuntī's propcsal and inserts various explanations and justifications advanced by different personages against a storm of protests from her relatives.[6] In one of the explanations, five Pāṇḍavas are shown to be five Indras, who, by the curse of Śiva for their haughtiness, were born as men on earth, and Draupadī is said to be the goddess Lakṣmī born as their wife when asked by Śiva.[7]

Prof. F. E. Pargiter rightly remarks that this explanation of the MKP solves the two difficulties raised by the Mbh, viz. (1) that there five Indras who became the Pāṇḍavas were not the same deity and thus Draupadī's husbands were still five persons, and (2) that there Lakṣmī is said to become incarnate as the wife of the incarnations of Indra, by showing that five Pāṇḍavas were the incarnations of the same deity Indra, and thus were really only one person, and that it was Indra's own wife who became incarnate as Draupadī.[8]

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[2] Malinowski used the phrase " the forms of marriage " in the sense to imply the numeric variation in partners (Marriage, Encyclopaedia Britanica, Vol. 14, p. 949), but its connotation is extended here as done above.

[3] *Op.cit.*, Vol. II, p. 554.

[4] The Position of Women in Hindu Civilisation, p. 132.

[5] Ideal and Position of Indian Women in Domestic Life, Great Women of India, p. 7. In fn. 11 on the same page he notes that B. Upadhyaya in his book " Women in Rig-Veda " also opines that polyandry existed.

[6] Mbh Cr. Ed. 1.188.5, 12ff ; 1.189.1ff ; 1.200.17ff ; *vide* Kapadia K. M., Marriage and Family in India, pp. 52-54 ; Hindu Kinship, pp. 106ff ; Winternitz M., JRAS, 1897, p. 737.

[7] Mbh Cr.Ed., 1.189.1ff.

Polygyny :

Polygyny is that form of union in which a man has more than one wife at a time. "Monogamy has been the cherished ideal and also the legalised form of the Indian Institution of marriage and this form also seems to have been the ideal and was probably the rule in the Vedic period, but the Vedic literature is full of references to polygyny."[9]

There are some instances of the polygynists in the MKP.

Dakṣa and Prasūti had twenty-four daughters and Dharma married thirteen out of them (47.19-21). Marīci's son Kāśyapa had thirteen wives who were the thirteen daughters of Dakṣa (101.3-4). These two are the examples of sororal polygyny which means marriage with two or more sisters.

The Vaṃśānucarita section of the MKP contains three instances of Kings who were polygynists, e.g. King Khanitra had three wives (115.20) and Kings Avīkṣit (119.16ff) and Marutta (128.44-47) had many wives. Elsewhere Svarociṣ, Svārociṣa Manu's father, is said to have three wives (60.61 ; 61.19).

Monogamy :

Monogamy is that type of marriage in which there is an union of one man with one woman.

In connection with the description of the royal families, the MKP provides some instances of monogamy, viz. of Nābhāga and Suprabhā, a Vaiśya lady (chap. 110), Vatsaprī and Saunandā (chap. 113), Karandhama and Vīrā (119.1), Nariṣyanta and Indrasenā, Dama and Sumanā (chap. 130). The ideal monogamous union is also exemplified by an instance of Ṛtudhvaja, Śatrujit's son, who did not marry again even after the death of his beloved wife Madālasā.

Views about Monogamy, Polygyny and Polyandry :

The MKP favours monogamy and disapproves polygyny and polyandry as is evinced from the two dialogues in the episode of Svarociṣ—one between a Kalahaṃsī and a Cakravākī and the other between a Haṃsa-couple.

In the first dialogue, Kalahaṃsī praised Svarociṣ before a Cakravākī as meritorious and lucky as he was enjoying desired pleasures with his wives, and she declared that appropriate couples in point of beauty are rare in the world, and mutual love between the married couple is difficult and that it is also a matter of good luck. But Cakravākī censured him remarking that he could not be called lucky as, without the least modesty, he enjoyed one women in the presence of others and his mind did not dwell on all of them equally and also that the heart's affection could have only one basis and further questioned as to how he could love all his wives. She also said that neither his wives were affectionate towards him nor he was so towards them. But those wives were merely for amusement to him just like an attendant. Further she pointed out that if they really loved him, what prevented anyone of them from dying when he embraced the other wife or he was thought over by the third one. He had been just purchased by his wives as a good servant by giving him the different vidyās (*viz.* those of astra-grāma-hṛdaya of understanding the animal-speech and the Padminī-vidyā [10] respectively); the affection would not exist equally towards many women. She exemplified the ideal monogamous union by citing her own exemple that she and her mate were lucky as they loved mutually, and declared that " a man having many wives is the resort of merit and sin as he makes distinctions among many wives in points of house, food, seat, ornaments and intercourse, and thus leads an elder wife to the status of a younger one and vice-versa; a man should perform nitya and naimittika Karmas with his wife and if he behaves otherwise, he commits sin (62. 7-21) ".

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[8] *Op.cit.*, Introduction, p. XVIII.

[9] Kane P. V., *op.cit.*, Vol. II, p. 550.

In the second dialogue, the male deer criticised Svarociṣ by pointing out that just as one female following many males is a laughing stalk among mankind, so is a man gazed on by many females with lustful glances. Such a man also loses his religious acts day by day being attached to some wife and addicted to other loves (62.23-28).

The foregoing dialogues bring out that monogamy was held in high esteem while polygyny and polyandry were totally disfavoured; and the marriage was considered to be important mainly from the religious point of view and mere sexual pleasures were rather looked down.

Eight Forms of Marriage :

We now turn to the various forms of the Hindu marriage. From the times of the Gṛhyasūtras, Dharma-sūtras and Smṛtis,[11] the ancient Indian law has recognised the following eight forms of marriage which differ in ritual and mode :—

(1) *Brāhma*, where the father gives his daughter, decked with ornaments and jewels, to a learned man of good conduct invited by him.

(2) *Daiva*, where the father gives his daughter, decked with ornaments to a priest, who duly officiates at a sacrifice, during the course of its performance.

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[10] Dr. V. S. Agrawala has written a learned article on the 'Padminī Vidyā of the Mārkaṇḍeya-Purāṇa', Purāṇa, Vol. 1, No. 2, February 1960, Vasanta-Pañcamī Number, pp. 188–197.

[11] Kane P. V., *op.cit.*, Vol., p. 516.

(3) *Ārṣa*, where the father gives his daughter after receiving from the bride-groom a cow or a bull or two pairs.

(4) *Prājāpatya*, where the father gives his daughter after addressing the couple with the text : " Sahobhau caratām ".

(5) *Āsura*, where the bride-groom receives a maiden after having given as much wealth as he can afford to the kinsmen and to the bride herself.

(6) *Gāndharva*, or the voluntary union of a maiden and her lover.

(7) *Rākṣasa*, or the forcible abduction of a maiden from her home.

(8) *Paiśāca*, where a man by stealth seduces a girl who is sleeping, intoxicated or disordered of intellect.[12]

The first three, four or six forms of marriage are approved by different law-givers,[13] whereas the last one is universally condemned. There is, however, a great divergence of opinion as to which of these are the approved ones for the members of the different varṇas.[14]

The MKP. contains two instances of the Rākṣasa form of marriage, *e.g.* (1) Nābhāga, King Diṣṭa's son, married Suprabhā, a Vaiśya lady, by the Rākṣasa form of marriage (110·23), and (2) King Avīkṣit used to drive away all the Kings, the fathers and the families of the princesses and take them (*i.e.* princesses) away by force if they did not approve him at their svayaṃvara (119.8f). He also carried away by force Vaiśālinī, daughter of the Vaidiśa King Viśāla, as she was waiting for the proper moment at her svayaṃvara, after vanquishing all the Kings because of her own free will she did not choose him (119·20f).

There are also two interesting and important discussions bearing on the problem of the suitability of the Gāndharva and the Rākṣasa forms of marriage for the Kṣatriyas. The first discussion is occasioned when Dama, King Nariṣyanta's son, appealed to the Kings against the conduct of three princes who tried to carry away princess Sumanā, Kidg Cāruvarman's daughter, when she chose him (*i.e.* Dama) at her svayaṃvara.[15] In reply to his appeal some Kings disapproved their conduct on the ground that as the Gāndharva form of marriage (*i.e.* the union of a girl and the bride-groom by their mutual consent),[16] was ordained for the Kṣatriyas alone and not for the other three castes, and as Sumanā had chosen him, she belonged to him only, while the others favoured their conduct saying that she should belong to him who forcibly carries her away after slaying those who oppose him. At this, the first group of Kings replied that, no doubt, the Rākṣasa form was commended as the best for the Kṣatriyas, but as that form meant the forcible abduction of a maiden after killing her father and kinsmen, provided she be in possession of her husband,[17] and as Sumanā had approved Dama as her husband under her father's authority before all the Kings, that was the Gāndharva form and not the Rākṣasa one. They also pleaded that a maiden once married loses her maidenhood and the marriage creates a bond upon her, hence it was not worthy on their part to carry her away from Dama (130.19-35).

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[12] MS 3.21, 27–34 ; *vide* Kane P.V., *op.cit.*, Vol. II, pp. 516ff ; Majumdar R. C. and Pusalkar A.D. (Ed.), The Age of the Imperial Unity, pp. 559–560 ; Prabhu P. N.., Hindu Social Organisation, pp. 153ff ; Altekar A. S., *op.cit.*, pp. 41ff ; Pandey R. B.. *op.cit.*, pp. 271ff. Dr. Ludwik sternbach says that there eleven forms of marriage. In addition to the above eight forms there are two special forms named svayaṃvara, *viz.* (1) in which there was the absolute freedom of the bride to choose her husband *e.g.* Sāvitrī and Damayantī and (2) the bride is won by feat of prowess (vīryaśulka) as in the case of Sītā and Draupadī. The Gāndharva vivāha is to be divided into two forms *i.e.* Gāndharva vivāha combined with the Rākṣasa vivāha and the Gāndharva vivāha not combined with the Rākṣasa vivāha. From the legal point of view, he categorises the first four as orthodox forms of marriage while the last four as unorthodox ones. He also brings out the sociological aspects of the different forms of marriage from the customs prevalent amongst the primitive tribes and communities. *Vide* his article " Forms of Marriage in Ancient India and their Development ", Bhāratīya Vidyā, Vol. XII, 1951. pp. 62-138.

[13] Majumdar R. C. and Pusalkar A.D. (Ed.), *Ibid.*, p. 559.

[14] MS 3.23ff ; *vide* Kane P. V., *op.cit.*, Vol. II, pp., 521ff.

Another discussion arises when prince Avīkṣit forcibly abducted princess Vaiśālinī who did not choose him at her svayṃvara. Some Kings condemned his act of carrying Vaiśālinī as unlawful since she did not choose him, while his mother Vīrā highly appreciated the act by declaring that a Kṣatriya takes things to himself by force alone in the presence of the mighty ones (chaps. 119-121).

The abovementioned two episodes suggest the following four points :—

(1) Some Kings favoured only the Rākṣasa form of marriage for the Kṣatriyas.

(2) Some Kings approved both the Gāndharva and the Rākṣasa forms for them but they strictly disfavoured the abduction of a woman from her chosen husband. They also emphasised the virginity of the bride and believed that as soon as a girl chooses a man at her svayaṃvara, she becomes his wife and loses her maidenhood.

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[15] Bho Bhūpāḥ dharmakṛtyeṣu yad vadanti svayaṃvarm,
Daśār-apatinā bhūpāḥ kṛte dharmye svayaṃvare,
Adharmo vāthavā dharmo yad ebhir gṛhyate balāt.
Yadyadharmo na me kāryam anyabhāryā bhaviṣyati,
dharmo vā tad alaṃ prāṇair ye rakṣyante' rilaṅghane. 131.19-20.

[16] Parasparānurāgeṇa gāndharvo vihito vidhiḥ. MKP 130. 23cd.
Cf. Icchayānyonyasaṃyogaḥ kanyāyāḥ varasya ca,
gāndharvaḥ sa tu vijñeyo maithunyaḥ kāmasambhavaḥ. MS 3.32.

[17] Hatvā tu Pitṛsaṃbandhaṃ balena hriyate hi yā,
sa rākṣaso vidhiḥ prokto nātra bhartṛkare sthitā. MKP 130.32.
Cf. Hatvā chitvā ca bhitvā ca krośantīṃ rūdatīṃ gṛhāt,
prasahya kanyāharaṇaṃ rākṣaso vidhi rucyate. MS 3-33.

(3) Some Kings disapproved forcible abduction of a maiden by a man whom she did not desire.

(4) Some other royal members considered such an act as highly worthy for the Kṣatriyas.

Svayaṃvara form :

Scholars like MM Dr. P. V. Kane[18] and Dr. R. C. Majumdar[19] hold that the germs of the svayaṃvara form of marriage are traceable to the Ṛgvedic society.

The MKP provides ample references to the svayaṃvara form of marriage in the royal families, *e g.* King Vīryacandra's daughter Vīrā chose King Karandhama at her svayaṃvara (119.1), King Hemadharman's daughter Gaurī, Bali's daughter Subhadrā, Vīra's daughter Līlāvatī, Vīrabhadra's daughter Nibhā, Bhīma's daughter Mānyavatī, and Dambha's daughter Kumudvatī are all said to have chosen Avīkṣit at their svayaṃvara (119.16-17). Likewise, King Cāruvarman's daughter Sumanā also chose King Dama at her svayṃvara only (130.8-9).

There are also some glimpses of the mode of svayaṃvara in the MKP, *e.g.* it (svayaṃvara) is counted as a religious act (130.19). The day of svayaṃvara was fixed in consultation with the astrologers (daivajña) (120.23cd-24). The marriage ceremony proper followed after the maiden chose her partner from among the Kings or princes specially assembled for that purpose (130.60). The King, whom the maiden chose, was offered the clothes (121.32). King Dama was bestowed various gifts by his father-in-law after his marriage (130.61-63).

While choosing her life-mate the maiden paid importance not merely to his outward beauty but also to his heroism, prowess and fortitude, and at times she even resorted to austere penance if the person whom she liked the most refused to marry her.[20]

Intercaste Marriages:

The Vedic literature contains instances of intercaste marriages, *e.g.*

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[18] He holds that the Gāndharva form of svayaṃvara is indicated by Ṛgveda 10.27.12 and 1.119.5, *vide, op.cit.*, Vol. II, P. 525.

[19] He also says that the svayaṃvara, Gāndharva and the Rākaṣasa forms of marriage can be traced in the Ṛgvedic hymns, *vide, op.cit.*, p. 13.

[20] *Cf.* the speech of princess Vaiśālinī who later on choose King Avīkṣit on account of his prowess etc.

Na cāpi rūpamātre' haṃ lobham asya gatā pitaḥ,
śauryavikramdhairyāṇi harantyasya mano mama. MKP 121.37.

Cyavana, a Bhārgava, had married Sukanyā, the daughter of King Śaryāta Mānava.[21]

In the period of Sūtras and Smṛtis it is noticed that law-givers like Āpastamba condemn intercaste marriages,[22] whereas Manu, Baudhāyana and others permit an anuloma marriage,[23] but the opinion is not unanimous about the marriage of a twice-born with a Śūdra woman.[24] The law-givers appear to disapprove pratiloma marriage as may be inferred from the derogatory status attached to the partners and the offspring of such unions.[25]

The MKP shows a favourable attitude towards anuloma unions and allows the Brahmins, the Kṣatriyas and the Vaiśyas to marry low-caste girls, provided they marry first within their own respective varṇas.[26] An instance of anuloma marriage in the MKP is that of Cyavana's son Pramati who had married a Ksatriya lady (111·29). The MKP lays down a punishment *viz.* the degradation to the low-caste nf one's wife for breaking the savarṇa-marriage rule (110·31-35). This is exemplified by an instance nf prince Nābhāga, King Diṣṭa's son, who was degraded to Vaiśyatva nn account of his marriage with a Vaiśya lady without marrying first a savarṇa girl (110.23, 26).

The pratiloma unions among the Brahmins and the śūdras were held to be sinful as is suggested by the fact that a Śūdra indulging in sexual intercourse with a Brahmin lady and begetting offspring on her is said to be reborn as an insect and wood-packer respectively after his release from the hell (15.15-16).

Limitations of Marriage :

There is no known society which does not restrict marriage relations by some kind of endogamic and exogamic rules.[27] The Hindu exogamy has three aspects viz. (1) gotra exogamy which forbids marriage of persons of the same gotra, (2) pravara exogamy which bars marriage between the members of the same pravara and (3) sapiṇḍa exogamy which prohibits marriage of persons within certain generations on the paternal and maternal side.

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[21] ŚBr. 4.1.5 ; *vide* Kane P.V., *op.cit.*, Vol. II, pp. 447ff.

[22] ADS 2.6.13.1, 3, 4; Kane P.V., *op.cit.*, Vol. II, p. 448.

[23] MS 3.13 ; BDS 1.8.2 ; *cf.* also ViDS 24.1-4 etc.

[24] Kane P.V., *op.cit.*, Vol. II, p. 449.

[25] For the views of the different law-givers on this, *vide* Kane, P.V., *op.cit.*, Vol. II, pp. 52ff.

[26] Manu (3.12), Nārada (Stripuṃsa, 5.4) etc. also say that the best course is to marry a girl of one's own caste. This is said to be Pūrva Kalpa (the foremost or the best procedure). Manu (3.13) also speaks of a less advisable course (anukalpa, as it is called) *viz.* that a Brahmin may take as wife a woman of any caste, a Kṣatriya may marry a woman of his own caste or a Vaiśya or a Śūdra woman, a Vaiśya may marry a Vaiśya or Śūdra woman and a Śūdra only a Śūdra woman. This is also stated by BDS (1.8.2), ViDS (24.1-4) etc. Though the ViDS and MS state that a Dvijāti may marry a Śūdra girl, that is not their own view, but they simply voice practices and sentiments prevalent in their time, since both denounce the marriage of a Brahmin with a Śūdra girl in the most unmeasured terms (ViDS 26.5-6 and MS 3.15-19); For details *vide* Kane P.V.; *op.cit.*, Vol. II, pp. 448f.

The prohibition as to the sameness of gotra in marriage had its origin long before the period of the Sūtras in the time of the Brāhmaṇa works (if not earlier).[28] The word gotra has undergone various semantic changes from its meaning viz. a cow-pen to a family name.[29] The conception of pravara is closely interwoven with that of gotra from very ancient times. The term pravara literally means 'choosing' or 'invoking' (prārthanā) and finally it came to denote one or more illustrious ṛṣis, ancestors of a sacrificer. A synonym of 'pravara' is 'ārṣeya' or 'ārṣa' (as in YS 1.52)[30]. Though, the word pravara does not occur in the Ṛgveda, the word 'ārṣeya' occurs therein and the system of pravara goes back almost to the Ṛgveda.[31] Much has been written and discussed on this problem of 'gotra and pravara' by several indologists, anthropologists and sociologists.[32]

The MKP appears to prohibit both sagotra and sapravara unions when it states that one should marry a girl sprung from the family of a different ṛṣi.[33]

The term 'sapiṇḍa' is interpreted differently by the founder of the Mitākṣarā School and the Dāyabhāga School. Vijñāneśvara, the founder of the Mitākṣarā School followed by Bombay, interprets it as 'one who has the same piṇḍa i.e. body (or particles of body), while according to Jīmūtavāhana, the founder of the Dāyabhāga School followed by Bengal, the word piṇḍa means 'the ball of rice' that is offered in śrāddha to the deceased ancestors etc.; thus the term 'sapiṇḍa' means 'one who is connected with another through oblations of food'.[34]

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[27] Different theories are expounded to explain the rise of exogamy. For a summary of these various theories, *vide* Pandey R. B., Hindu Saṃskāras, pp. 296 ff.

[28] Kane P.V., *op.cit.*, Vol. II, p. 481.

[29] *Vide* Kane P.V., *op.cit.*, Vol. II, pp. 479ff; Karandikar S.V., Hindu Exogamy, pp. 34ff; Kapadia K. M., Hindu Kinship, pp. 55ff.

[30] Kane P.V., *op.cit.*, Vol. II, pp. 482f.

[31] Kane P.V., *op.cit.*, Vol. II, pp. 486f.

[32] Kane P.V., *op.cit.*, Vol. II, pp. 478ff; Gotra and Pravara in Vedic Literature, Proceedings and Transactions of the Seventh All India Oriental Conference, Baroda, 1933 (1935) pp. 317 ff; Karandikar S.V., *op.cit.*, Chaps. 1-8 ; Kapadia K. M., *op.cit.*, pp. 54ff ; Brough John, The Early Brāhmanical System of Gotra and Pravara, pp. 1-55; Karve Iravati, Kinship Organisation in India, pp. 58ff.

[33] Tatosamānarṣikulāṃ tulyāṃ bhāryām arogiṇīm,
udvahan nyāyatovyaṅgāṃ gṛhasthāśramakāraṇāt. MKP 25.18.

[34] *Vide* Kane P. V., *op.cit.*, Vol, II, p. 472.

Both Vijñāneśvara and Jīmūtavāhana agree that a man cannot marry a sapiṇḍa girl. Yājñavalkya 1.53 as interpreted by Mitākṣarā, makes it necessary that the girl to be eligible must be the sixth from the common ancestor traced through the mother and the eighth when traced through the father, while Vasiṣṭha (8.2) says that one may marry the fifth on the mother's side and the seventh on the father's side.[53] The MKP (31.79^{ab}) agrees with the latter.

Qualifications of the Bride and the Bride-groom :

The Dharmaśāstras lay down detailed requisite qualifications of a bride and a bride-groom. The MKP 25.18 says that for the sake of gṛhastha's status a man should marry a girl who is equal, free from sickness, not deformed. Elsewhere it states that a man should give up a maiden having an excessive limb, of low family, disfigured tawny coloured, talkative and contaminated by everybody; he should marry a girl who is not having an excessive limb, whose name is agreeable and who is marked with all the auspicious characteristics, for the desire of his welfare (31.77-78).[36]

It shows that the bride-groom should not be aged nor poor. Thus when the pitṛs persuaded Prajāpati Ṛci to marry, the latter replied that as he was aged, none would bestow him a wife, and that it was hard for a poor man to take a wife (92.24).

Incidently it may be noted that a man, who, after having promised his daughter to some one, gives her to another person, is considered to be asinner (14.68^{cd}-69^{ab}).

Marriage Rites :

The consideration of various rites of the marriage ceremony are very important from the sociological point of view. The MKP sometimes refers to the rites of marriage. This ceremony was performed by the family priest before the fire and in its celebration Samidh and Kuśa were offered to it (19.61 ff; 66.38-39). The bride was taken to the home of her husband along with the nuptial fire.[37] The Ābhyudayika śrāddha[38] was also required to be performed (27.4ff), and the Mother—Goddesses (Mātṛkāḥ) were to be worshipped (48.106).[39]

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[35] Kane P. V., *op.cit.*, pp. 452, 456.

[36] *Cf.* MS 3.4, 8, 10.

[37] Agninā saha yā nūnaṃ sā jagāma gṛhaṃ śubhā. MKP 66.41^{cd} ;
cf. Vivāhāgnimagrato 'jasraṃ nayanti, ASGS 1.8.5.

[38] For details on this rite, *vide* Chapter III, under śrāddha.

[39] For details *vide* Chapter II, Sec. V, under Superstitions, Beliefs and Ṭaboos.

SECTION III

Family

Introductory :

The family was the starting point of the social evolution, the most fundamental and basic unit of all human institutions and its study is of an absorbing interest from the sociological point of view. There is a vast literature on family and researches are being conducted still with regard to the different problems connected with it.

In this section, the information of the MKP about the concept of the family, the status and position of the father and the son, and the interpersonal relations of some of the members of the family and their behavioural pattern with each other *i.e.* the interplay of the relations of the husband and the wife, the father and the son, brothers—elder and younger and brother's wife and the mores of relation of the daughter-in-law, parents-in-law and other relatives-in-law are examined.

The Concept of Family :

The MKP does not state directly the concept of family but it can be reconstructed from the sentiments expressed about the family by two deers in the course of their dialogue.[1] It appears that a man felt miserable and unhappy if it had no issue,[2] and this incidently reminds one of the concept of family in the light of sociology *viz.* that even an elementary family is said to be only complete if there is a child.[3] On the other hand, a person with many children was also equally miserable and unhappy.[4] It is needless to say that the same sentiment prevails even in present times. Possibly they preferred a middle path to two extreme situations.

Status and position of the father :

The RV[5] refers to the father as the type of all that is good and kind. The MKP also considers the father as the cause of his children's happiness and joy. This is evidenced by the speech of prince Ṛtudhvaja who points out that those sons whose fathers are alive are indeed highly lucky and meritorious, and to whom crores of money are but equal to grass and youthfulness equal to riches[6] and moreover blessed are they who are sheltered under the shade of the trees in the form of their father's arms, and hence have not to worry whether there is any wealth in their home or not. In contrast to the above type of sons is another type of sons *viz.* the fatherless ones, who have a family since their infancy. They are naturally lacking in happiness and are surely deceived by the Providence.[7]

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[1] MKP 117. 10ff.

[2] *Vide* Radcliff Brown, A. R., Structure and Function in primitive Society p. 51.

[3] *Cf.* the speech of the deer to King Karandhama:
Aputr'ohaṃ mahārāja vṛthā janmaprayojanam,
vicārayan na paśyāmi prāṇānām iha dhāraṇam. MKP 117.10.

[4] *Cf.* the speech of another deer to King Karandhama:
Bahavo me sutā bhūpa bahvayo duhitaras tathā,
yac cintā-duḥkha-dāvāgnijvālāmadhye vasāmyaham. *ibid* 117.16.

[5] RV 4.17.17 ; 8.86.4 etc.

The father was specially held in honour and respect along with certain other members of the family. Touching the father as well as the cow, the fire, the mother, the brahmin, an elder brother, the sister, the son-in-law, the elders and the aged ones with the foot was considered to be a sin (14.59-60). Killing the father, the Brahmin and the cow were also counted among sinful acts (10.81). A man disregarding his parents was looked upon as a sinner (15.3).

Status and position of the Son:

The primary object of marriage in ancient India was the propagation of the family; hence a son who acted as the continuer of one's family-line[8] was the primary craving of every wedded couple. This is even the feeling now-a-days. The necessity of having a son was also emphasised from the religious point of view. The son was believed to rescue his ancestors from the hell called 'put' into which they might otherwise fall without his birth.[9] The birth of a son was conceived to be contributory towards helping the father to execute his obligations which are due to the manes, men and the gods.[10]

It was believed that a man can not attain the desired goal without begetting sons, and without worshipping the gods, the manes and the living-beings.[11] It also appears that sacrifices to the pitṛs with the offerings of flesh was performed by the sonless ones with a view to getting sons, and penance was also

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[6] Te subhāgyāḥ supuṇyāś ca yeṣāṃ pitari jīvati,
tṛṇaṃ koṭisamaṃ vittaṃ tāruṇyaṃ vittakoṭiṣu. MKP 22.7.

[7] Yair na cintyaṃ dhanaṃ kiñcin mama gehesti nāsti vā,
pitṛbāhutarucchāyāṃ saṃśritāḥ sukhino hi te. *Ibid.* 20.10-11.

[8] Vaṃśakaraḥ Sutaḥ. MKP 8.228; *cf.* Rām. 1.38.12.

[9] Garbhādhānavidhānena na kāmam anurudhyatā,
putrārthaṃ janitaś cāyaṃ punnāmno bibhyatā mune. MKP 72.16;
cf. for a similar idea, ' puṃnāmnā narakād yasmād trāyate pitaraṃ sutaḥ,' MS 9.138; Mbh Cr. Ed. 1.147.5: Rām. 2.107.12; ViDS 15.14; Nirukta 2.11.

[10] Pitṛdevamanuṣyāṇāṃ yānyuktāni ṛṇāni vai,
tānyayapākurute putro . . . MKP 3,40.

[11] *Cf.* the speech of Pitṛs to Prajāpati Ṛci : " Anutpādya sutān devān asantarpya pitṛns tathā,
bhūtādīns' ca kathaṃ mauḍhyāt sugatiṃ gantum icchhasi. *Ibid.*, 92.7 ", Cf. MS 6.35.
The roots of such a faith date back to a very ancient time ; *vide* TS 6.3.10.5; S' Br. 1.7.2.11; ABr. 33.1; For details *vide* Kane P.V., *Op.Cit.*, Vol. II, pp. 560ff.

practised fot that purpose, *e.g.* King Karandhama (or Balāśva), sonless as he was, practised penance and pleased god Indra and obtained a son by his grace (118.1ff).

On the other hand the MKP also expresses a sentiment that sonlessness is better than having a bad son who brings misery and untimely oldage to his parents, unhappiness to friends and joy to foes and causes the downfall of his pitṛs from the heaven. An ill-behaved son is a matter of great hatred because he neither gratifies his friends nor satisfies the pitṛs and brings misery to his parents.[12]

The noble idea that a good son is a saviour of his father[13] is also expressed in the MKP. Those parents of good sons, who command honour from all and are grateful and calm in disposition and equally engaged in performing good deeds, were considered to be fortunate.[14] The son known through his father was hated upon but the father known by his son was considered worth the life.[15] The father was called " possessed of a son (putravān) " among good people if his son possessed both knowledge of the śāstras and good character, and if his friendly qualities and prowess were always extolled by his friends and foes respectively.[16] The high ideal that a man who is not surpassed by his son in respect of knowledge, gifts and prowess, can not experience that joy which springs from a good son is also cherished.[17]

The MKP contains statements marking off the different grades of sons from the point of view of their prowess and fame. For instance, a son is considered to be middling, if he does not destroy the wealth, valour and renown acquired by his father; the best if he adds to the victory achieved by his father; and the lowest among men if he loses the wealth, valour and fame acquired by his father.[18] Similarly the son known by himself (ātma-jñānī *i e.* ātmanā svakarmaṇā, jñāyate asau) is called fortunate, if known through his father and grand-father, of middling merit, and if known by his maternal relatives and mother, as the worst of men.[19]

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[12] Aputratā manuṣyāṇāṃ śreyase na kuputratā.
Kuputro hṛdayāyāsaṃ sarvadā kurute pituḥ,
Mātuś ca svargasaṃsthānś ca svapitṛn pātayatyadhaḥ.
Suhṛdāṃ nopakārāya pitṛṇāṃ ca na tṛptaye,
Pitror duḥkhāya dhig janma tasya duṣkṛtakarmaṇaḥ.
Karoti suhṛdāṃ dainyam ahitānāṃ tathā mudam,
Akāle ca jarāṃ pitroḥ kusutaḥ kurute dhruvam. *Ibid.*, 7^{cd}-9, 12.

[13] Matputreṇa tvayā putra tāritosmi mahātmanā. *Ibid.*, 19.92^{cd} .

[14] Dhanyās te tanayā yeṣāṃ sarvalokābhisammatāḥ,
Paropakāriṇaḥ śāntāḥ sādhukarmaṇyanuvratāḥ. *Ibid* , 72.10.

[15] Dhik tasya janma yaḥ pitrā loke vijñāyate naraḥ,
Yat putrāt khyātim abhyeti tasya janma sujanmanaḥ. *Ibid.* 19.101.

[16] Śāstraśile samaṃ manye yasmin dhanyataraṃ tu tam,
yasya mitra-gunān mitrāṇyamitrāś ca parākramam.
kathayanti sadā satsu putravāns tena vai pitā, *Ibid.*, $18.25\text{-}26_{ab}$

[17] Na satputrakṛtāṃ pritim anyaḥ prāpnoti mānavaḥ,
putreṇātiśayito yaḥ prajñādānavikramaiḥ. *Ibid.*, 19.100.

Ideal of family relations :

The strength and excellence of the Aryan culture lay in the domestic virtues of its adherents. The MKP contains glimpses of many a happy house-hold, and of love and harmony prevailing throughout the family circle. Friendly relations among the different members of the family like the children, the aged ones, wife and husband and other kinsmen were highly esteemed. Seniority of age and relation were the matters of high respect as is also found in modern times in good and cultured families. It also appears that in cultured homes, age and relations were even respected in matters of bedding and food. The home in which the man earns his livelihood without overstepping the Śrutis and Smṛtis, the wife follows and worships her husband, and also the son worships the teacher, the gods and the father, was considered to be an abode of prosperity.[20]

The MKP holds up a mirror to ideally affectionate and friendly relations subsisting among the different members of the family like the husband and wife, the parents and the son, the brothers—elder and younger, and the brother's wife, and the mores of relations of the daughter-in-law, parents-in-law and other relatives-in-law.

The Husband and the Wife :

The MKP gives glimpses of ideal, devoted and loving relations between the husband and wife.

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[18] Yadupāttaṃ yaśaḥ pitrā dhanaṃ vīryam athāpi vā.
Tanna hāpayate yastu sa naro madhyamaḥ smṛtaḥ,
tad vīryād adhikaṃ yas tu punaranyat svaśaktitaḥ.
Niṣpādayati taṃ prājñā vadanti naram uttamam,
yaḥ pitrā samupāttāni dhanavīryayaśāṃsi vai.
nyūnataṃ nayati prājñās tamāhuḥ puruṣādhamam. *Ibid.*, 19.94^{cd}-97.

[19] Ātmajñānī yato dhanyo madhyaḥ pitṛpitāmahaiḥ,
mātṛpakṣeṇa mātrā ca khyatiṃ yāti narādhamaḥ.
Ibid., 19.102.

[20] *cf.* the advice of Brahmā to an evil spirit called Duḥsaha, Mṛtyu's son through Alakṣmī:
Yatra maitrī gṛhe bālavṛddhayoṣinnareṣu ca,
tathā svajanavargeṣu gṛhaṃ taccāpi varjaya.
Vayaḥsaṃbandayogyāni śayanānyaśanāni ca,
yatra gehe tvayā yakṣmans tat varjyaṃ vacanān mama.
yatra putro guroḥ pūjāṃ devānāṃ ca tathā pituḥ,
patnī ca bhartuḥ kurute tatrā-lakṣmī bhayaṃ kutaḥ. *Ibid* 47.65, 67, 79.

There is a very interesting dialogue between Atri's chaste wife Anasūyā and a Brahmin's chaste wife centering round problem of a wife's devotion to her husband and his apotheosis. Here the husband is considered as the wife's supreme bliss[21] and a deity. It is said that for a woman there is no other goal like her husband and that love for him tends to her benefit here and hereafter. Through his favour, she is said to gain happiness both here and after death.[22] Obedience to her husband is believed to make all her wishes fruitful.[23]

As the foremost duty of the wife was to honour and serve the husband, she must always stay with him and she had a right of residence in the house. A wife was entitled to be maintanined in the house by the husband and a man abondoning his wife was considered to be a sinner (12.5^{ab}: 14.69^{cd}-70).

The relations between the husband and the wife were regarded as highly sacred, *e.g.* adultery was regarded as the greatest evil which destroys the religious acts and the life of man. It was considered to be the most harmful to a man's life than any thing else.[24]

Both the husband and the wife had to bear each other even if either of them happened to be of bad disposition.[25] Thus the spirit of tolerance was required on the part of both the husband and the wife, and accommodating nature was considered to be highly essential for the stability of the family life.

The Father and The Son :

In the MKP there is a pen-picture of cordial relations between the father and the son. Prince Ṛtudhvaja is referred to as obeying the commands of his father (Piturādeśakārin, 19,8^{d}). When his wife Madālasā died, though she was heart-in-heart to him, he thought that he should not give up his life after her, and in so thinking one of his considerations was that he should serve his father on whom his life was dependent. Of course, he also gave up the idea of remarrying on account of his deep love for Madālasā (21.16-17).

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[21] Yato bhartā parāgatiḥ. MKP 16.63^{d}.

[22] Jānāmyetanna nārīṇāṃ kaccit patisamā gatiḥ,
tat prītiś copakārāya ihaloke paratra ca.
Patiprasādād iha ca pretya caiva yaśasvinī,
nārīsukham avāpnoti nāryā bhartā hi daivatam. MKP 16.67-68. *cf.* also...
nārīṇāṃ bhartṛranyanna daivatam. 20.33^{ab}. *cf.* Mbh 13.146-55 ; MP 210.17 ; *vide* Kane P.V., *op.cit.*, pp. 562f.

[23] sarvakāmaphalāvāptiḥ patyuḥ suśrūṣaṇāt striyaḥ. MKP 16.57^{ab}.

[24] Paradārā na gantavyāḥ puruṣeṇa vipaścitā,
Iṣṭāpūrtāyuṣāṃ hantrī paradāragatir nṛṇām,
Nahidṛśam anāyuṣyaṃ loke kiñcana vīdyate,
Yādṛśaṃ puruṣasyeha paradārābhimarśanam,
MKP 31.62^{cd}-64^{ab} ; *cf.* MS 4.134, Mbh 13.104.21.

[25] Patnyānukūlayā bhāvyaṃ yathāśīlepi bhartari,
duḥśīlāpi tathā bhāryā poṣaṇiyā nareśvara. MKP 66.64.

The father was consulted in every matter by the son, except, of course, his personal matter like his marriage. It was considered improper by the son to talk personally to his father about his marriage, e g. when Prince Nābhāga, who wanted to marry a Vaiśya lady named Suprabhā, was asked by her father to obtain his father's permission, he replied saying: "those, who treat their gurus with respect, should consult them in all matters, but in such matters as this (*i.e.* marriage), their words have no scope. What has love's talk to do with listening to gurus ? This is incompatible. In other things men should consult their gurus." [26]

The paternal care is also referred to in a prayer to Agni, who is prayed to protect just as a father protects his son. [27]

But at the same time the instances are not wanting of disobedient sons who would be hesitant to fulfil their father's request and for which, of course, they would have to suffer their curse. This is evinced from the instance of sage Sukṛṣa's sons. When he asked them to give their flesh to Indra who had come in the guise of an old bird to test his truthfulness, they immediately refused to do so, and hence out of anger, he cursed them to be born as birds. But the end of the episode also shows the father's kind feelings for his sons. Thus when he was entreated by his sons, he was pleased with them and became sorry for cursing them out of anger, and finally he bestowed upon them the highest knowledge (3.15ff).

Brothers-Elder and younger and Brother's wife :

The position of the eldest son is peculiarly important in the Hindu family. He occupies the status equal to the father and disregard for him amounts to a sin (15.14cd-15ab,). There is also an instance of brotherly affection and respect in the MKP, *e.g.* Kandhara, a bird, avenged the death of its elder brother Kaṅka by killing its demon-murderer called Vidyudūpa. Fratricide is counted among the sins (15.10cd–11ab).

The mores of relation of the Daughter-in-Law, Parents-in-Law and Other Relatives-in-Law :

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[26] Praṣṭavyāḥ sarvakāryeṣu guravo guruvartibhiḥ,
na tvīdṛśesvakāryeṣu guruṇāṃ vākyagocaraḥ.
kva manmathakathālāpo guruṅāṃ śravaṇaṃ kva ca,
viruddhametadanyatra praṣṭavyāḥ guravo nṛbhiḥ. MKP 110.13-14.

[27] Yatte vahne śivaṃ rūpaṃ ye ca te sapta-hetayaḥ,
ṭaiḥ pāhi naḥ stuto deva pitā putramivātmajam. *Ibid.*, 96.71.

Early in the history of our civilisation brides received affectionate and respected treatment in their new homes as they were grown up and educated at the time of their marriage. The elders of the Vedic age treated the wives with very great consideration, regard and affection. They on their part used to observe proper decorum and treat their elders with utmost deference and reverence.[28]

The MKP contains two instances of daughters-in-law honouring their parents-in-law. It is mentioned that Madālasā used to enjoy with her husband Ṛtudhvaja after bowing down respectfully at the lotus-feet of her parents-in-law daily in the morning (23.2ab). Similarly King Avīkṣit's wife Hrīmatī is also referred to have bowed down to her father-in-law touching his feet after her arrival to her new home (125.2).

Honour and regard for the other relatives-in-law are also evinced from the fact that Madālasā is also seen adoring her other kinsmen with obeisance, embraces and such other greetings according to propriety and their ages (23.2-3).

Thus it is seen that the honour and respect for the parents, love for the children, respect for the sister, the brother's wife and the son-in-law, mutual love and respect of the married couple, regard for father-in-law's relations etc. were the common bonds that held the members of the family together.

SECTION IV

Position of Women

Introduction :

The attitude of a community towards woman has a great social significance in any society. Some of the aspects of their position have already been treated under the discussions on "marriage" and "family". Some further aspects are discussed here in the following pages.

Women and higher studies :

Women were permitted to higher studies in the Vedic times, but with the lapse of time the situation changed. The cause of women's education suffered a good deal after about 300 B.C., when the practice of early marriages came into vogue. Even the upanayana ceremony was now reduced to a mere formality and then was dropped altogether putting an end to her education.[1] Till the beginning of the christian era, the upanayana ceremony, which was followed by a period of discipline and education, was common for both boys and girls. Lopāmudrā, Viśvavārā, Siktā Nivāvarī and Ghoṣā are the renowned Vedic poetesses.[2] The names of Maitreyi and Gārgī of the Upaniṣads are too well-known to need mention. The ancient grammarians were also familiar with women teachers.[3]

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[28] Altekar A. S., Positin of Women in Hindu Civilisation, pp.91f.

Women-students were divided into two classes, Brahmavādinīs and Sadyodvāhas. The former were life-long students of theology and philosophy; the latter used to prosecute their studies till their marriage.[4] In the MKP, Menā and Dhāriṇī, the two daughters of the pitṛs *viz.* Agniṣvāttās, Barhiṣadās, Anagnis and Sāgnis and Svadhā, Dakṣa's daughter are said to be Brahmavādinīs and Yoginīs (49.33).

The MKP contains instances showing that women also used to attain Yoga (Supreme philosophical state of mind, a sort of serene indifference). Sage Atri's wife Anasūyā chose a boon from the gods that she may attain Yoga along with her husband for deliverance from affliction (16.90cd). A Nāga King Aśvatara chose a boon from Lord Śiva that Ṛtudhvaja's deceased wife Madālasā may be alive and become Yoginī and the mother of Yoga (Yogamātā) (21.66-67).

There are also instances of women of royal families retiring to the life of the forest-hermit in company of the husband. For example, King Ṛtudhvaja and Madālasā retired to the forest to practise penance (33.10). King Khanitra also went to the forest along with his three wives to practise austerities (115.10). Likewise, King Karandhama retired to the forest accompanied by his wife Vīrā to practise penance, and after practising very arduous austerities there for a thousand years, when the king died and gained the world of Indra, Vīrā practised austerities for a hundred years longer for gaining the same world as her husband (125.33ff). King Nariṣyanta also departed to the forest and his wife Indrasenā accompanied him to the forest. She is described as tapasvinī (131.7-8).

The choice of the mate :

In early times, maidens appear to have had more or less effective voice in the selection of their partners in life. Kṣatriya-circles in society even conceded to grown up brides the exclusive right of selecting their own consorts as is proved by the custom of svayaṃvara or self-choice.[5] The instances of svayaṃvara in the royal families in the MKP are already noted under the discussion of the svayaṃvara form of marriage.

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[1] Altekar A. S., *op. cit.*, pp. 18-19.

[2] Altekar A. S., *op. cit.*, pp. 11-12; Ideal and Position of Indian Women in Social Life; Great Women of India, p. 26.

[3] Kane P. V., *op. cit.*, Vol. II, p. 366.

[4] Altekar A. S., *op. cit.*, pp. 13, 237.

[5] Altekar A. S., *op.cit.*, pp. 77-78.

When the pre-puberty marriages came into vogue, the situation was changed and they were deprived of their right in the choice of the mate.[6]

Woman as wife :

The ideal of relations between the husband and wife is already noted.

The wife who is always cheerful and is not eager to move outside, who is always modest and devoted to her husband's service, who keeps aloof from associating with disreputable women and eats the food that has been left by the family and the husband, is highly esteemed.[7]

Woman as mother :

Motherhood has been the cherished ideal of every Hindu woman and the apotheosis of the mother has reached a greater height in India than anywhere else. The MS says that one ācārya excels ten upādhyāyas in glory; a father excels a hundred ācāryas in glory; but a mother excels even a thousand fathers in glory (2.145). The MKP declares that the wives of the good men bear fruit in their sons (8.24b). The MS also states that women are created for procreation and men have to propagate the race, therefore in the veda it is declared that the wife shares in common with the husband the performance of religious duties. The MS (5.19) also declares that women are created for procreating children.

It is also noticed that the curse of the mother could not be averted. This is testified by the instance of Yama in the MKP (chaps. 74–75, 103–105). Once Yama, Vivasvata's son through Saṃjñā, enraged at the improper treatment of Chāyā-Saṃjñā, the substitute mother for his real mother, raised his right foot to strike her in righteous indignation; but he was cursed for such an ignoble act by her to the effect that his foot would drop down. Deeply afflicted at that curse he went to his father for remedy for which he pleaded his inability by saying that all curses could be averted but not that of a mother.[8] Afterwards out of his love for him, he said that insects taking some flesh from his foot would go forth to the earth, and thus he would be saved. One thing to be noted here is Yama's sentiment that mostly Chāyā-Saṃjñā was not his real mother as she cursed him; because even towards unworthy sons a mother is not wanting in good qualities.[9]

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[6] Altekar A. S., *op. cit*,, p. 12.

[7] MKP 47.66, 73.

[8] MKP. 103.28; *cf* Mbh Cr. Ed. 1.33.4.

[9] Viguṇeṣvapi putreṣu na mātā viguṇā bhavet. MKP 74.32^{cd}; 103.25^{ab}.

Cf. a similar sentiment " Kuputro jāyeta kvacidapi Kumāta na bhavati ", Devyaparādhakṣamāpanastotra, 2, 3, 4.

In both men and women there is a deep desire to have brave and valiant sons and this desire is as old as the RV.[10] The MKP expresses a noble sentiment that he who is kind to the suppliants, well-disposed towards the friends and able to face the foes,—in him his father has a real son and his mother has given birth to a hero. A woman's pain of conception reaches its success if her son either vanquishes his foes or is slain in the battle ; on the other hand if the sons die sighing in great distress, afflicated with illness while their relatives lament,—their mother has brought forth children in vain.... (20.43-46).

Widow Remarriage :

The widow remarriage prevailed in Vedic society side by side with Niyoga, but it gradually came into disrepute during the period 300 B.C. to 200 A.D., and from about 600 A.D. the prejudice against the widow remarriage began to become deeper and deeper. Smṛti writers from this period onwards condemned them vehemently, and passages in earlier works clearly permitting them began to be explained away as referring to a bygone age.[11]

The MKP also, thinks of a girl's marriage only once[12] when it states that a man who gives his daughter twice is verily born as a worm (15.13). Elsewhere a man who has married a widow is considered to be a sinner (14.82). Moreover, the good deeds done by the son and daughters of a remarried widow are stated to bear no fruits for themselves (47.50^{cd}, 51). The son of a remarried widow is tabooed at the śrāddha dinner (28.27).[13] All this clearly shows that the MKP disapproves widow remarriage.

Suttee:

The custom of Suttee widely prevailed in ancient times and the custom existed among the Aryans in the Indo-European period. The Vedic period, however, shows that the custom of Satī had died down long ago. There are stray references to the custom of Satī from about 300 B.C. By about 400 A.D. the custom gradually came into general vogue and began to become popular in Kṣatriya circles and from about 700 A.D. fiery advocates began to come forward to extol the custom of Suttee in increasing numbers.[14]

The MKP records two cases of Suttee, *e.g.* (1) King Khanitra's three wives gave up their lives on the death of their husband and attained the same worlds acquired by the King (115.20) and (2) Indrasenā ascended the funeral pyre of her husband, King Nariṣyanta, along with his body (131.37).[15]

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[10] RV. $1.140.12^{c}$; $2.24.15^{c}$; $7.34.20^{d}$ (prayer for heroic son) ; RV. $1.64.14^{d}$; $2.23.19^{b}$; $2.32.1^{d}$; $8.27.16^{c}$ (prayer for progeny).

[11] Altekar A. S., *Op. Cit.*, pp. 150 ff.

[12] *Cf.* NS 12.28

[13] *Cf.* MS 3.155.

[14] Altekar A. S., *op.cit.*, pp. 115ff.

As against the above two cases of Suttee, the Purāṇa also contains an instance of a widowed queen surviving her husband, *e.g.* King Karandhama's wife Vīrā did not become Suttee (125.35-36). No circumstances of her not being a Suttee are mentioned here. So we can not explain her case or possibly the two stages of society from the time point of view are given or two practices were in vogue simultaneously.

The MKP, however, appears to advocate the custom of Suttee when it praises it.[16] *Cf.* also the sentiments of King Śatrujit, the father-in-law of Madālasā when she died on hearing the news of her husband's death : " How is it possible that she, thus faithful to her husband, should be bewailed, for women have no deity besides the husband ? She would have to be bewailed by us and her relatives and other compassionate persons, if she were separated from her husband. But this lady, who on hearing about her husband's death, has immediately followed him, should not be bewailed by the wise men. Those women should be bewailed who are separated from their husbands, and do not die after them due to the fear and thus cause pain to their family. " (20.32ff).

Women and Religion :

Women were eligible to participate in sacrifices independently and jointly with the husband upto C. 300 B.C.[17]

As the Vedic sacrifices became very complicated and as the Vedic studies declined among women owing to the practice of the early marriages coming in vogue and also as the society was not prepared to tolerate the dilettante Vedic studies, obviously female Vedic scholars began to become rarer and the unhealthy attitude of the law-givers to women's role in the participation of the

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[15] Dr. A. S. Altekar notes that the earliest historical instance of Suttee is that of the wife of the Hindu general Keteus, who died in 316 B.C. while fighting Antigonos... ...Some Greek historians tell us that the custom was prevalent among the Kathians (Kaṭhas) of the Punjab. It was, however, still confined only to a few Kṣatriya circles, for it is not noticed by Greek writers in connection with other fighting tribes, which stubbornly opposed Alexander and many members of which died while fighting with the invader; (*op.cit.*, p. 122). Dr. A. S. Altekar also notes another historical cases of Suttee, *e.g.* the wife of general Goparaja, who fell in 510 A.D. while fighting for his country against the Hunas, immolated herself on her husband's funeral pyre, and in 606 A D. the mother of King Harṣa chose to predecease her husband by committing herself to flames, when it was declared that there was no chance of her husband's recovery. At about this time a Nepalese queen, named Rājyavatī, is also seen becoming a Suttee (*op.cit.*, p. 123).

[16] Mṛteti sā mannimittaṃ tyajāmi yadi jīvitam.
Kiṃ mayopakṛtaṃ tasyāḥ ślāghyametattu yoṣitām, MKP 21.13^{cd}-14^{ab}.

[17] Altekar A. S., *Op. Cit.*, pp. 229-236.

Vedic sacrifices resulted in the prohibition of their part in the Vedic sacrifices but this did not produce a long standing hardship. This religious disenfranchisement had created a vacuum to be filled by the Bhakti-Paurāṇika religion. As early as the third century B.C. women are seen performing a number of Vratas.[18]

The MKP shows a favourable attitude towards women, especially the wife as an assistant in religious matters (67.23^{cd}). Without her a house-holder becomes unfit for performing his daily duties and thus incurs sins. Hence, of whatever temperament the wife may be, she deserves to be protected very carefully. In the MKP (chaps. 66-69) there is a story of King Uttama, who banished his wife and was not shown proper respect for this act. He was instructed by a sage thus: "A wife is the potent cause of righteousness, wealth and love among men ; and in particular, one who forsakes her has in socth abandoned righteousness. A wifeless man, O King, is not fit for his own works, be he Brahmin or Kṣatriya, Vaiśya or even Śūdra. No brilliant deed didst thou do, Sir, when thou didst abandon thy wife; for as women must not forsake a husband, so men must not forsake a wife (68.9-11)." Elsewhere it is declared that " a wife is the helpmate of her husband unto the complete attainment of dharma, artha and kāma. When both the wife and the husband are controlled by each other, all the three—dharma, artha and kāma-combine. Men can not perform the worship of the gods, the pitṛs, the dependents and the guests without a wife, or with a worthless wife. There is no love for him without a wife. By community of the wedded pair in their duties, they may attend to the three duties. A man satisfies the pitṛs with children, the guests with food and the gods with worship; as a man he protects a virtuous wife. Similarly, for a woman there is no dharma, kāma, artha and offspring without a husband. Hence this three-fold group rests upon the wedded life ".

But the wife is not authorised to do religious acts independently of her husband. The MKP states that there is no separate sacrifice for women, nor śrāddha, nor fasting ; for by obedience to her husband indeed she reaches the desired worlds ;[19] and whatever worship the husband may perform to the manes and guests even one half of that is enjoyed by devoted and faithful wife by her very obedience (16.64).

Only the first married wife is considered to be worthy of accompanying her husband in religious matters,[20] and by abandoning her, he is believed to lose the fruits of his actions (66.41^{ab}).

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[18] Altekar A. S., *Op. Cit.*, pp. 239 ff.

[19] MKP 16.62^{cd}-63^{ab}; *cf.* MS 5.155; ViDS 25.15. The Nityācārapaddhati (p. 329) quotes MS 5.155 and remarks that Manu's words are not to be taken literally but are only meant to extol the eminence of the husband; Vide Kane P.V., *op.cit.*, Vol. II, pp. 558 f.

[20] MKP 66.42^{ab}; *cf.* ViDS 26.1-4 Gobhila Smṛti 1,103-104; YS 1.88 and Veda-Vyāsa 2.12; *vide* Kane P.V., *op.cit.*, Vol. II, pp. 559f.

Women not to be killed :

Since the Vedic times, it is enjoined that a woman ought not to be killed.[21] The MS (9.232) says that a person killing a woman or a Brahmin or an infant is to be meted out a capital punishment. The MKP states that those who kill a woman and an infant and break the faith of others, go to hell (2.19). Elsewhere also it states that killing a woman, a brahmin, a teacher and a cow and abandoning persons devoted to oneself amounts to a great sin (8.261). One killing a woman, a cow and a brahmin is considered to be an Apaviddha (*i.e.* contaminated by people) (32.67).

Power of a Pativratā :

The Mbh and the Purāṇas contain hyperbolical descriptions of the power of the Pativratā.[22] The stories about the powers of chaste and devoted wives are full of supernatural occurrences. For instance we may refer to the story of the Brahmin leper and his wife as narrated in the MKP 16.14ff. The story runs as follows :—

There was a Brahmin leper who had a very chaste and devoted wife. She served him whole-heartedly. Once the Brahmin was enamoured of a prostitute. Consequently, in order to fulfil his wishes, his wife was taking him at night to the house of the prostitute, when the leper's foot struck against the body of a sage who was lying pierced with a lance. The sage cursed him that he would die with Sun-rise. At this the wife arrested the rise of the Sun by virtue of her chastity, and as a result, the whole creation was in danger. So, the gods sent Anasūyā, who persuaded the leper's wife to allow the Sun to rise and revived the dead leper by means of the merit gathered through service to her husband.

General attitude towards Women :

Hindu society has sought to show its concern for the women in a variety of ways. On the crowded streets way was to be made for her (32.41). To accept a bride price was an improper act (47.51).

As against the high eulogy and considerate treatment of women, the MKP also evinces unfavourable attitude towards women ; *e.g.* it declares that self-reliance is the quality of men ; women (abalāḥ) are always dependent on others.[23]

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[21] Altekar A.S., *op.cit.*, p. 380; Kane P.V., *op.cit.* Vol. II, pp. 593f.

[22] Kane P.V., *op. cit.*, Vol. II, pp. 567ff.

[23] Svatantratā manuṣyāṇāṃ paratantrā sadābalāḥ. MKP 121,29ab ;
Cf......na bhajet strī svatantratāṁ. MS 5.148d.

As regards the details about the theory of perpetual tutelage of women, and its development *vide* Altekar A. S , *Op. Cit.*, pp. 327 ff ; *Vide* also Kane P. V., *Op. Cit.*, Vol. II, pp. 576 ff.

SECTION V

Social and religious life

The social and religious life is an index to the culture of the society and the picture of the same can be had by the consideration of the topics like food and drinks, dress and decoration, customs and conventions, daily and periodical duties and ceremonies (Āhnika and Ācāra), rules of purity (Śuddhi), superstitions, beliefs and taboos, pastimes, weights and measures etc.

I. Food and drinks

General :

Various articles of food are referred to in the MKP as objects of gifts to Brahmins on certain occasions, *e.g.* if the gift of food etc. is made to the Brahmins well-versed in the Purāṇas, after hearing the Hariścandra-kathā in the MKP, it is said to bring the highest merit (8.282-283). The food given in gifts is believed to produce happiness at the time of death (10.51), and also to satisfy one at the time of death eventhough one can not eat food at that time (10.52). Similarly, one is said to pass the road to the abode of Yama with ease if one bestows food-gifts (10.69). It may also be noted here that King Nariṣyanta is said to have bestowed the granaries (dhānyāgāra) on Brahmins, when he performed a sacrifice (129.20).

Food-grains :

With regard to the origin of the vegetable kingdom we have a reference to seventeen types of grāmyauṣadhis, which probably mean cultivated grains. They are Vrīhi, Yava, Godhūma, Aṇu, Tila, Priyaṅgu, Kovidāra, Koradūṣa, Cīnaka,[1a] Māṣa, Mudga. Masūra, Niṣpāva, Kulatthaka, Āḍhakī, Çaṇaka and Śaṇa.[1] Some of these might have been used as food-grains (For their identification see under Eatables below).

Eatables :

Fruits constitute one of the articles of eatables and in the MKP they are mentioned as the food of persons practising penance.[2] Queen Vīrā lived on fruits and roots during her period of penance (125.36). Fruits and roots are mentioned as food for Yogins (38.11).[3]

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[1] MKP 46.67-69; *cf.* VP 8.147-150.

[1a] This is according to the cal. ed. (49.68). The Bombay edition reads 'Tīnaka' by mistake.

[2] *Cf.* MP 7.4 etc. *vide* Kantawala S. G., Cultural History from the Matsya-Purāṇa, pp. 585f.

[3] *Cf.* VP 16.13.

The following is an alphabetical list of the edible substances with the details of their occurrences in the MKP. They are generally recommended or tabooed in śrāddha, or are referred to as right food for Yogins. The MKP does not give details about the shape, preparation, taste etc. of the various dishes but merely mentions them. :

Āḍhakī : It is a kind of pulse, Cajanus Indicus, Spreng, N.O. Papilionaceae : Pigeon Pea; Guj. Tuver, Dangri; Hindi Tor; Arhar dal;[4] Marathi Tur. It is a grāmya oṣadhi (46.69).

Aṇu : Panicum Miliaceum, the small china.[5] It is included into grāmya (46.67) and Yajñiya oṣadhis (46.70).
oṣadhis (46.70).

Apūpa[6]:—Cake, Guj. mālapūḍo: one who steals apūpa is born as an ant after one's release from hell (15.23).

Caṇa (ka):—Chick-pea or gram ; Cicer Arientinum; N. O. Papilionaceae; Guj. Caṇā; Hindi Chana.[7] It is a grāmya oṣadhi (46.69). Stealing of it is considered to be a sin (15.7-8).

Cīnaka:—This is said to be panicum Miliaceum which is already mentioned above (see Aṇu).[7a] It is a grāmya oṣadhi (46.68).

Dugdha:—*Kṣīra*:, *Payas*:, Milk: Guj. Dūdha: Stealing of milk (dugdha, 15.20; payas, 15.22) is counted among sinful acts. Milk is mentioned as food for Yogins (38.11).[8] Kṣīra-vāhinī is mentioned as a proper name for river in Uttara-Kuru-Varṣa (56.24). The Milk of cow is said to satisfy the manes for one year (29.6). The vessels for keeping milk and other things are referred to (48.38).

Ghṛta : Guj. Ghī:

Sarpiṣ : Clarified butter:[9] Ghee residing in milk is mentioned in a simile (43.6). Stealing of ghee (ghṛta) is considered to be a sin (15.21).

Godhūma : Wheat, Guj. Ghauṃ : It is a grāmya (46.67) and a yajñiya oṣadhi (46.70). It is recommended for śrāddha (29.10). Stealing of it is considered to be a sin (15.7-8).

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[4] Nadkarni A.K. (Re.), Indian Material Medica, Vol. I, p. 231; *vide* Pargiter F.E., *op.cit.*, p. 245, note.

[5] Pargiter F.E., *op.cit.*, p. 244, note.

[6] Or Pūpa (cal. ed. 15.23).

[7] Nadkarni A. K. (Re.), *op.cit.*, p. 311; Pargiter F.E., *op.cit.*, p. 84, Vaidya B.G., Sanskrit Sāhityamā Vanaspati (in Gujarati), P. 241.

[7a] Pargiter F.E., *op.cit.*. p. 244, note.

[8] *Cf.* VP 16.13.

[9] For the reference to Sarpiṣ *vide* under Superstitions, Beliefs and Taboos, Chap. II, Sec. V.

Gṛñjana : Red Garlic. It is tabooed in śrāddha (29.12).

Haviṣyānna : It means food fit to be eaten during certain festival days or any particularly sacred food.[10] It is said to satisfy the manes for one month.[11]

Kalama : It is a sort of rice sown in May and June and ripening in December or January.[12] Stealing of it is considered as a sinful act (15.7-8).

Kalāya : It is a sort of pea or pulse. This is the general name for most of the commonly cultivated kinds of bean,[13] Guj. Lāṅga.[14] Stealing of Kalāya amounts to a sin (15.7-8).

Kaṇa : Grain : It is a food for Yogins (38.11).

Karambha : Groats or Coarsely ground Oats; a dish of parched grain, a cake or flour or meal mixed with curds, a kind of gruel,[15] Monier Williams does not take it the neuter, but says Karambha, feminine, is Asparagus Racemosus; N. O. Liliaceae;[16] which is also called shatamuli or shatavari (shata—hundred; muli-roots alluding to its numerous fusiform roots); Guj. Satavar: Hindi Shakakul; Satavari.[17] It is tabooed in śrāddha (29.12).

Kodrava : A species of grain eaten by the poor; Paspalum Scrobiculatum; N. O. Gramineae; Guj. Kodrā,[18] It is recommended in śrāddha (29.10).

Koradūṣa (= Kodrava):—The seed of it is an article of diet with the Indians, particularly with those who inhabit the mountains and most barren parts of the country, for it is in such countries only where it is cultivated, it being unprofitable crop and not sown where other more beneficials will thrive. It is as palatable as rice.[19] It is a grāmya oṣadhi (46.68).

Kṛsara: (Guj. Khīcaḍī; it refers to a dish of rice and pulse): It is a dish of rice and sesamum.[20] One should not prepare the saṃyāva, kṛsara and meat (for the gods).[21]

Laśūna : Garlic; Guj, Lasaṇa: It is tabooed in śrāddha (29.12).

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[10] Monier Williams, *op. cit.*, p. 1294.

[11] MKP 29.2 ; *cf.* YS 1.258.

[12] Pargiter F.E., *op. cit.*, p. 84, note; Monier Williams, *op. cit.*, p. 260; Vaidya B.G., Op. Cit.

[13] Pargiter F.E., *op, cit.*, p. 84, note.

[14] Vaidya B.G., *op. cit.*, pp. 166f.

[15] Monier Williams; *op. cit.*, p. 255.

[16] *Op. cit.*, p. 255.

[17] Pargiter F.E., *op. cit.*, p. 165, note; Nadkarni A.K. (Re.), *op. cit.*, p. 153.

[18] Nadkarni A. K., (Re.), *op.cit.*, p. 924; *Vide* Pargiter F. E., *op.cit.*, p. 244, note; Monier Williams, *op.cit.*, p. 313; Vaidya B. G., *op.cit.*, pp. 227-228.

[19] Pargiter F. E., *op.cit.*, p. 244, note.

[20] Macdonell A. A., A Practical Sanskrit Dictionary, p. 74.

[21] MKP 31.49; *cf.* Mbh 13.104.15.

Lavaṇa : Salt. Stealing of it is mentioned as a sin (15.22). Additional salt is tabooed in śrāddha (29.13). It is also said that one should give up taking additional salt (31.29, 58).

Madhu : Honey; Guj. Madha : It is mentioned as food for people in the Tretā age (46.31-32).[22] Stealing of honey is a sin (15.23). Honey is said to yield endless satisfaction to the manes (29.7). S. V. Ghṛta and Pāyasa.

Madhuparka : It is a mixture of honey, curds and clarified butter.[23] In the MKP it is referred to as an offering to Brahmins (31.95).

Māṣa . It is a kind of bean, Phaseolus Roxburghii or Phaseolus Radiatus; N. O. Papilionaceae ; Black gram; Guj. Aḍad, Hindi Urid.[24] It is esteemed the best of all the leguminous plants and the meal is made into bread for many religious ceremonies.[25] It is a valued kind of pulse having seeds marked with black and grey spots.[26] It is a grāmya oṣadhi (46.68). Stealing of it is a sinful act (15.7-8).

Masūra : A sort of Lontil or pulse: According to Monier Williams this is either Ervum Hirsutum or Cicer Lens.[27] The former is modern masūra caṇā, and the later masūra.[28] It is a grāmya oṣadhi (46.68).

Modaka: This is the most popular preparation of India. It is also called Laḍḍuka and it is prepared from wheat flour in which, after frying, are added sugar and ghee, cardamom and other ingredients and is then given a round shape, ordinarily of the size of a wood-apple. The word Laḍḍuka seems to be a popular word, the other word, being ' Modak ' (literally that which gives joy. The word thus suggests people's liking for it). The house which is decorated with the picture of a cow eating ' modaka ' is believed to have no influence of an evil spirit called Duḥsaha (47.92).[29]

Mudga : Green gram; Phaseolus Mungo; N. O. Papilionaceae; Guj. Mag; Hindi Moong, Mag.[30] It is recommended for śrāddha (29.10). It is a grāmya oṣadhi (46.68).

Niṣpāva : The finest pulse. It is recommended for śrāddha (29.10).

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[22] *cf.* VP 8.92.

[23] Monier Williams, *op. cit.*, p. 780.

[24] Nadkarni A.K. (Re.), *op. cit.*, p. 940; *Vide* Vaidya B.G., *op. cit.*, p. 374.

[25] Pargiter F.E., *op.cit.*, p. 84, note.

[26] Monier Williams, *op.cit.*, p. 814.

[27] *op.cit.*, p. 794.

[28] Pargiter F.E., *op. cit.*, p. 165, note.

[29] For details see under Superstitions, Beliefs and Taboos.

[30] Nadkarni A. K. (Re.), *op.cit.*, p. 939; *vide* Pargiter F.E., *op.cit.*, p. 84, note; Vaidya B. G., *op. cit.*, p. 375.

Nīvāra : Wild rice. Guj. Namāranā Cokhā. It is recommended for śrāddha (29.9). It is a yajñiya oṣadhi (46.71).

Palāṇḍu : Onion; Guj. dungaḷī. It is tabooed in śrāddha (29.12).

Pauṣkara : Pauṣkala[31] is the correct reading (Cal. ed. 32-9). It is a kind of wild grain and is recommended for śrāddha (29.9).

Pāyasa : This is known as 'Dūdhapāka' and it is prepared by boiling rice in milk and adding sugar when the rice gets soft. It also means an oblation of milk, rice and sugar.[32] The man eating pāyasa without consecrating it is considered to be a sinner (14.62f). If is referred to as satisfying the manes for one year (29.6). Pāyasa mixed with honey and clarified butter is mentioned as being desired by the manes (29.36).

Piṇḍamūlaka : Carrot. It is tabooed in śrādda (29.12).

Piṇyāka : Oil-cake. It is recommended as food for Yogins (38.11).[33]

Praśātikā : Small-grained wild rice: It is recommended for śrāddha (29.9).

Priyaṅgu [34]:—Panicum Italicum; Guj. Kāṅga: Hindi Kangui; Samak; Kangni.[35] It is recommended for śrāddha (29.10). It is mentioned as food for Yogins (38.11). It is a grāmya (46.68) and a yajñiya oṣadhi (46.71).

Rājamāṣa :— A kind of bean, Dolichos Catiang 35a ; N.O. Papilionaceae, cow-pea ; cow-gram ; Hindi Lobia ; Raish ; Guj. Coḷā. It is tabooed in śrāddha (29.11).

Rājaśyāmāka :—Panicum Hispidulum. It is a wild grain and is recommended for śrāddha (29.9).

Saktu :– Groats. It is a coarsely ground meal especially of barely.[36] It is recommended as food for Yogins (38.11).

Saṃyāva :—(Śīro). It is a sort of cake of wheaten flour fried with ghee and milk and made up into and oblong form with sugar and spices.[37] S. V. Kṛsara.

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[31] Monier Williams, *op.cit.*, p. 652.

[32] Monier Williams, *op.cit,*, p. 619.

[33] *cf.* VP. 16.14.

[34] The Bom. ed. reads Priyagu (38.11) mistakenly. The Cal. ed. reads Priyangu (41.11).

[35] Nadkarni A. K. (Re.), *op. cit.*, p. 897 ; Vaidya B. G. *op. cit.*, pp. 333 ff.

[35a] Nadkarni A. K. (Re.), *op. cit.*, p. 459.

[36] Monier Williams, *op. cit.*, p. 1132.

[37] Monier Williams, *ap. cit.*, p. 1112.

Śyāmāka : Panicum Frumentaccum; Barnyrd Millet; " Billion-dollar grass "[38]; Guj. Sāmo. It is a wild grain and is recommended for śrāddha (29.9).

Takra : It means butter milk mixed with an equal amount of water; Marathi tak; Guj. Chāśa. It is mentioned as food for Yogins (38.11).[39]

Taila : Sesamum oil, Guj. Tela. Stealing of taila is mentioned as a sin (15.23). Taila residing in tila is mentioned in a simile (43.6).

Tila : Sesamum seed; Guj. Tala : S. V. Taila. It is very often mentioned in connection with śrāddha (27.10 etc.). It is a grāmya (46.67) and a yajñiya oṣadhi (46.70).

Uṣara : It means salted things which are tabooed in śrāddha (29.13).

Vipruṣikā[40] : (A kind of grain ?). It is tabooed in śrāddha (29.11).

Vrīhi :—Rice, Guj. Ḍāngara. It is recommended for śrāddha (29.10). It is a grāmya (46.67) and a yajñiya oṣadhi (46.70).

Yava :—Barely, Guj. Java. It is frequently mentioned in connection with śrāddha (27.5 etc.).

Yavāgū :—Rice-gruel. It is mentioned as food for Yogins (38.11). They are advised to eat warm rice-gruel mixed with oil as a cure against certain gastric troubles (36.54f).[41]

Yāvaka :—Barely-gruel. It is a particular food prepared from barely.[42] It is mentioned as food for Yogins (38.11).[43]

Juices :—Over and above the mention of various eatables, some juices are also mentioned. It is said that the people of Kiṃpuruṣavarṣa enjoy the juice of a Plakṣa tree (fig-tree) (57.3). The juice of the Jambu fruits is said to be the food of the people of Ilāvṛtavarṣa (57.9). The people of Harivarṣa are said to drink the sugarcane juice (57.5). It is even a common drink of Indians to-day. The people of Ramyakavarṣa are said to relish the juice of the fruits of a Nyagrodha tree (Ficus Indica) (57.12). It may be noted here that the sweetness of fruits is compared to that of nectar (57.25). So also amṛta and viṣa are mentioned in a simile, *e.g.* in connection with the Yogins, apamāna (insult) and māna (pride) are compared to nectar and poison respectively (38.3).

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[38] Nadkarni A.K. (Re.), *op. cit*, p. 896.

[39] *cf.* VP. 16.13.

[40] Vipraṣikā (Cal. ed. 32.11). Not given in the dictionary.

[41] *Cf.* VP. 16.13.

[24] Monier Williams, *Op. Cit.*, p. 852.

[43] *Cf.* VP. 16.13.

Non-Vegetarian diet :—The references to the use of meat, beef and flesh are found in the RV.[44] The Indus valley people used to take animal food.[45] The MKP contains references to non-vegetarian diet. The offering of flesh of different animals to the manes at śrāddha is said to satisfy them for a particular period of time (29.2ff). The offerings of animals to Devī are mentioned in the MKP (89.20). These references tend to suggest that the use of meat and the offerings of animals find permission in religious acts.

It also appears that meat-eating was permitted under certain circustances, *e.g.* it is declared that a man who eats the remains of meat offered to the manes, the gods, the meat cooked at śrāddha-dinner at the desire of the Brahmins and that which is sprinkled and which serves the purpose of medicine is not defiled.[46] Furthermore, certain animals like go-samp (godhā, a very large kind of lizard found in jungle[47]), the procupine (śvāvit) and the rhinocerus (khaḍga) are recommended for eating, while certain others *viz.* the domestic pig (grāma-sūkara) and fowl (kukkuṭa) are prohibited.[48]

Wine-drinking:—That several types of alcoholic drinks must have prevailed can be known by some of the names of such wines in the MKP, *e g.* āsava (15.24), madhu (62.2 etc.), madirā (used in a simile, *e.g.* madirekṣṇā 58.45 etc.), Madya (16.14 etc.), pāna (6.7 etc.), surā (16.14 etc.) and vāruṇī (18.16).

Liquor was patronised by the Kings and queens. It is also referred to in connection with the Nagas and certain divinities. King Uttama is referred to as offering the best wine to his queen (Varāsava, 66.11). Drinking of wine (madhu) is also mentioned with reference to King Ṛtudhvaja, a Nāga King Aśvatara and his two sons (21.118). Baladeva is referred to have indulged in wine-drinking before resorting to pilgrimage (6.6). The Devī is also said to have drunk wine (pāna) during her fight with the demon Mahiṣa (80.37). Wine-drinking is frequently mentioned in connection with lord Dattātreya (16.114 etc.), who is referred to have indulged in wine in order to test the loyalty of young sages. There is also a reference to madya-offering to Dattātreya-worship (17.11).

In a chapter on śrāddha, it is laid down that a Brahmin dealing in Soma is not to be invited at the śrāddha-dinner (28.28). The VP also lays down the same thing. In this connection the observations of Dr. D. R. Patil may also be applied here : "This reference suggests that traffic in Soma was regarded with disapproval though such traffic was taking place. The prohibition is equally suggestive of the fact that Soma was primarily used in sacrifices and hence was considered too sacred to be an article for sale." [49]

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[44] Majumdar R. C. and Pusalkar A. D. (Ed.), The Vedic Age, p. 393. Vide Patil D. R., Cultural History from the Vāyu Purāṇa, pp. 214-215 for references from other works.

[45] Majumdar R. C. and Pusalkar A. D. (Ed.), *Ibid.*, p. 174.

[46] Pitṛdevādiśeṣaṃ ca śrāddhe brāhmaṇakāmyayā,
Prokṣitaṃ causadhārthaṃ ca ḳhādan māṃsaṃ na duṣyati. MKP 32.3^{cd} - 4^{ab}.

[47] Pargiter F. E., *Op. Cit.*, p. 181, note.

[48] MKP 32.2^{cd} - 3^{ab}.

II. Dress and Decoration

Introduction :

While enumerating the principles underlying the social structure, Raymond Firth mentions the principle of sex which points out and distinguishes the different and divergent roles played by the males and females in society and the division between the male and the female is marked by the differences in their costumes. [50]

General :

The clothes generally figure as objects of gifts to Brahmins on various occasions like the performance of sacrifices etc. King Nariṣyanta bestowed upon the Brahmins the clothes etc. when he performed a sacrifice (129.20). King Karandhama also gave clothes and various other things to Brahmins on the occasion of the birth of his grandson Marutta (125.10). The gifts of clothes etc. to Brahmins well-versed in the Purāṇas are also referred to (8.82-83). Those who bestow clothes in gifts are believed to pass the road to the abode of Yama with ease (10.69). It may be noted here that King Dama is mentioned to have been bestowed clothes and certain other things by his father-in-law after his marriage (130.63).

In the Karma-vipāka chapter, stealing of clothes is mentioned as a sin leading to the birth of a hare (15.70). A man is prohibited from worshipping [51] the gods and eating when clad in a single garment. [52]

Bark and Skin Garments :

The use of skin garments and the garments of barks of trees was known to the Ṛgvedic people. "The Maruts wear deer skins and a muni (10.136.2) is clad in skins or soiled garments.[53]

In the MKP certain Brahmin sages are referred to as clad in hides of black antelopes (Kṛṣṇājināmbarāḥ, 6.30). The mṛga-carma or deer-skin is tabooed to a house-holder having a son (32.53). Its use might have been quite common with the ascetics. The Forest-Hermit (Vānaprastha) is advised to wear

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[49] Patil D. R., *Op. Cit.*, p. 213.

[50] Human Types, pp. 98 ff,

[51] MKP 31.34.

[52] MKP 31.61.

[53] Majumdar R. C. and Pusalkar A. D. (Ed.), *op. cit.*, p. 393 ; *vide* Apte V. M., Social Vand Religious life in the Gṛhya-sūtras, p. 68.

Valkalas *i.e.* bark garments (25.26). Sage Viśvāmitra asked King Hariścandra to leave his kingdom and to put on garments of barks of trees (taru-valkala), after the latter handed over his kingdom to the sage (7.34).

Kinds of clothes and various garments :

Various types of clothes and garments are referred to in the MKP ; of course they are not numerous.

Adhovastra :—Literally the word adhovastra means a lower garment. The MKP states that one, who blows one's head with a lower garment, a dish, a leather (carma) and a winnowing basket, loses one's good deeds (32.59).

Aṃśuka :—It means a fine or white cloth, muslin garment, upper garment.[54] It is a type of silk made from cocoons (silk-worm).[55] One who steals aṃśuka is born as a parrot (śuka) (15.27cd).

Āstaraṇa :—Literally this word means a covering. In the MKP 62.4cd beds of diverse kinds arranged with heavenly coverings are referred to. The coverings of the hair of the spotted deer (rāṅkavāstaraṇa) are referred to (8.30).

Āvika :—Literally the word means the woollen cloth made of sheep's wool. In the MKP (32.53) Kṛṣṇāvika (black woollen cloth) is tabooed to a householder having a son (32.53). In BṛU 2.3.6 the āvika cloth is referred to.

Dukūla :—It means a very fine cloth or raiment made up of the inner bark of the dukūla plant.[56] According to the Amarakośa 2.6.113 the word dukūla is a synonym of Kṣauma. One who steals dukūla is born as a peacock (śāṅgaka) (15.27).

Kambala :—The word Kambala means a woollen blanket. It is mentioned in a chapter on Yoga (37.14).

Kanthā:—This word means a patched garment, especially one worn by certain ascetics.[57] In the MKP 8.127 King Hariścandra, in his guise of a cāṇḍāla, is referred to as being clothed in a patched cloth made of old rags well fastened together. (jīrṇakarpaṭasugranthi kṛtakanthā-parigrahaḥ). The word Karpaṭa also means old or patched or ragged garment.[58]

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[54] Monier Williams. *Op.Cit*, p. 1.

[55] For details *vide* Agrawala V. S. Harṣacarita Eka Sāṃskṛtika Adhyayana (in Hindi), p. 78 ; Moti Chandra, Prachina Bharatiya Vesha-Bhusha, pp. 148, 153, 154.

[56] Monier Williams, *Op.Cit.*, p. 483 ; for details *vide* Moti Chandra, *Op.Cit.*, pp. 54-55 ; Agrawala V. S., *Op.Cit.* pp. 76-77 ; the Varṇakasamuccaya (p. 121) describes it as 'kṛmikulād dukūlam iva', whereas it is said to be made of the strands of the bark of the Dukūla tree (Moti Chandra, *Op.Cit.* p. 54).

[57] Monier Williams, *Op.Cit.*, p. 249.

[58] Monier Williams, Op.Cit., p. 258; for details vide Agrawala V.S., *Op.Cit.*, pp. 130-131.

Kārpāsika:—The use of cotton clothes is as old as the period of the Indus Valley civilisation. The word Kārpāsa does not occur in the Vedic Saṃhitās and the Brāhmaṇas. The earliest reference to it is found in the Āśvalāyana (2.3.4.17) and the Lāṭyāyana-śrauta sūtras (2.6.1; 9.2.14).[59] The MKP states that one stealing Kārpāsika is born is a Krauñca bird after one's release from hell (15.28).

Kauśeya :—It means silk petti-coat or trowsers, a woman's lower garments of silk.[60] It also means a type of silk made from cocoons.[61] One stealing Kauśeya is born as a cakravāka bird (15.26).

Kṣauma :—Linen cloth: It is probably a silken cloth prepared from the fibres of the bark of Atasī tree.[62] Though Amarakośa identifies dukūla and kṣauma as already stated above under dukūla, the MKP probably seems to distinguish between the two words in as much as it refers to them separately in the same context and states that one stealing dukūla is born as a peacock (15.27) whereas one stealing kṣauma clothes is born as a boar (15.28). According to the Mbh also dukūla is different from kṣauma.[63] Dressing the child in kṣauma-vastra serves as a charm against the evil influence of a malevolent spirit called Dantākṛsṭi,[64] (48.10).

Uttarīyaka :—Literally this word means an upper garment. One, whose father is alive, is prohibited from wearing an upper garment leaving either of the two shoulders uncovered,[65] i.e. he is to wear an upper garment in such a way that both his shoulders remain covered with it. Kings in the guise of servants are referred to have been freeing the earth from dust with their upper garments, i. e. even touching the earth.

Varṇaka: —It means a coloured blanket (kambala).[66] One stealing the varṇakas is born as a peacock (mayūra, 15, 29).

Yogapaṭṭa(ka) :—It means the cloth thrown over the back and knees of a devotee during meditation.[67] The house-holder having a son (32.53) and having his father alive (32.57) is prohibited its use.

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[59] Moti Chandra, *op. cit.*, pp. 14, 26ff.

[60] Monier Williams, *op. cit.*, p. 317.

[61] *cf.* kṛmeḥ kauśeyam iva/varṇakasamuccaya (Ed. by Sandesara B. J.), p. 8. For details vide Moti Chandra, *op. cit.*, pp. 27-28, 56, 95.

[62] For details vide Moti Chandra, *op. cit.*, pp. 13, 14, 26, 28, 30, 36, 55, 58, 147, 157, 162; Agrawala V. S., *op. cit.*, p. 76.

[63] Monier Williams, *op. cit.*, p. 483.

[64] For details *vide* Superstitions, Beliefs and Taboos.

[65] Na jivatpitṛkaḥ kuryādardhakakṣottariyakam MKP 32. 56ab.

[66] Kautilyas Arthaśāstra (Tr. by Shama Shastri p. 89, note; *Vide* Moti Chandra, *op.cit.*, p. 52).

[67] Monier Williams, *op. cit.*, p. 857. For details on Yogapaṭṭa and Yogapaṭṭaka vide Agrawala V. S. *op. cit.*, pp. 15, 48, 57.

Dyeing of Clothes :

As regards dyes and colours it may be noted that the art of dyeing was known during the period of the latter Saṃhitās, the Brāhmaṇas and the Gṛhyasūtras.[68] The MKP refers, in many places, to white, yellow, red, black, and multi-coloured clothes. White clothes are specially recommended for the gṛhastha's use (31.89cd). Lord kṛṣṇa is referred to as 'pītāmbarah' (8.241). Stealing of red clothes is a sin leading to the birth of a Jīvaṃjīvaka bird (15.29) Red, multi-coloured and black clothes are tabooed for the gṛhastha's use (31.55ab). In a chapter on Yoga, red and black clothes are referred to in connection with evil-forebodings in dreams (40, 16, 33). These references may probably suggest that red, black or variegated clothes were considered to be inauspicious especially with reference to the house-holder.

Washing of Clothes :

The art of washing was quite well-known in the period of the Gṛhyasūtras[69]

That the art of washing various types of clothes was quite well-known can be inferred from the following references. Generally the clothes and leather (carma) are said to be cleansed with water (32.4ff), the antelope-hides (ajina) and thick clothes by sprinking (32.9), the bark-garments (or valkalas) with water and clay (32.10), āvika clothes with oily sediment of the white mustard (siddhārthakānām kalkena) or the sediment from sesamum seed (tilakalka) (32.11), damaged clothes (upaghātavatām) with water and the cotton clothes with water and ashes (32.12). Thus water alone or in combination with clay or ashes served the purpose of washing materials in those days, as we have soaps and other materials for the same.

Ornaments :

Ornaments also figure as objects of gifts to Brahmins on certain occasions, *e.g.* the performance of a sacrifice (129.20), the birth of a grand-son (125.10) etc. Among the various gifts to King Dama by his father-in-law after his marriage the ornaments also find a mention (130.63).

Ābharaṇa (66.11), or Alaṃkāra[70] (123.10 etc.), or Bhūṣaṇa (1.4 etc.) are some of the terms used in the MKP to signify ornaments. A general reference to female ornaments is found in connection with the princess Vaiśālinī who is said to have been " adorned with all the ornaments" (Sarvālaṃkārabhūṣitām, 123.10, 46). A golden ring (33.9) and a necklace of pearls (21.104) are also referred to. The names of various ornaments also occur, of course, without their details.

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[68] Apte V. M., *op. cit.* pp. 68, 71.

[69] Apte V.M., *op,cit.*, p. 71.

[70] For the meaning of the word Alaṃkāra, *vide* Gonda's article " A Volume of Eastern and Indian Studies presented to F. W. Thomas, New Indian Antiqueri, 1939, pp. 97ff.

The following is an alphabetical list of the ornaments referred to in the MKP with reference to their context :

Aṅgulīyaka: (Ring): The Devī-māhātmya section of the MKP states that the milk-ocean gave to the Devī rings and gems on all her fingers (79.29).

Cūḍāmaṇi:—(Crest-jewel): It is mentioned as the best among the ornaments (1.4), and is referred to in connection with King Ṛtudhvaja (22.13). The Milk-Ocean gave a divine Cūḍāmaṇi to the Devī (79.25).

Graiveyaka:—(Grīvāyāṃ haddholaṃkāraḥ, A Neck-ornament). The Milk-Ocean also gave a graiveyaka and a hāra to the Devī (79.30). The separate mention of graiveyaka and hāra in the same context probably suggests them to be two different types of Necklaces.

Hāra:—(Necklace): S. V. Graiveyaka.

Kaṭaka:—(Bracelet): The Milk-Ocean also gave Kaṭaka to goddess Devī (79.25).

Keyūra:—(Armlet): It is worn on the upper arm by both the sexes.[71] Bracelets were used by the Aryans of the Ṛgvedic period,[72] and also continued to be used in later times. The Yakṣa statue from Patana of about the third century B.C. shows that both bracelets and armlets were used in that period.[73] Keyūra is frequently mentioned in the Mbh and E. W. Hopkins says that armlets are the most frequently mentioned ornaments in the great epic.[74] The MKP refers to it (21.104, 79.26).

Kuṇḍala:—(Ear rings): Ear-rings (Karṇa-śobhana lit. Ornaments to the ear) are mentioned in the RV,[75] and may have been used in later times also. The MKP refers to it (21.100. 79.25). The maṇi-kuṇḍala is also referred to (21.103).

Nupūra:—The MKP refers to anklets in connection with the Apsaras (10.94). The Milk-Ocean gave a pair of anklets to the Devī (79.26).

Śroṇi-sūtra :—(Waist-band) : It is referred to as an ornament in connection with King Hariścandra (7.34).

Valaya:—It means a bracelet, armlet ; or ring worn by men and women on the wrist ; or a zone, girdle of a married woman.[76] The RV mentions it.[77]

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[71] Macdonell A. A., A Practical Sanskrit Dictionary, p. 74.

[72] Rapson (Ed.), The Cambridge History of India, Vol. I, p. 101; Macdonell A. A., A History of Sanskrit Literature, p. 164; Altekar A. S., The Position of Women in Hindu Civilisation, p. 360.

[73] *cf.* Stella Kramrisch, Indian Sculpture, Plate I, No. 2.

[74] JAOS, Vol. 13, p. 317, note.

[75] Das A. C., Ṛgvedic Culture, p. 216; Macdonell A. A., *op.cit.*, p. 164; Altekar A. S., *op. cit.*, p. 358.

[76] Monier Williams, *op.cit.*, p.927.

It is said to produce a tinkling sound and is mentioned in connection with an apsaras Vapu by name (1.54).

Hair-Coiffure :

The discussion of ornaments leads to the consideration of the art of hair-dressing as it enhances one's beauty. It is quite well-known that in modern times various hair-styles are being developed day-to-day and in ancient times also various hair-styles were developed.[78]

The MKP refers to black and curly hair in describing infants, males and females. King Ṛtudhvaja is described as having black and curly hairs (19.20). Likewise, King Hariścandra's son Rohitāsya (Rohitāśva) is said to have his hair black, curly, equal (in growth), long and wavy (8.281). Madālasā, wife of King Ṛtudhvaja, is also described as having black, fine and strong locks of hair. This shows that, as in modern times, black, curly, fine, long etc. locks of hair were considered as signs of beauty in ancient times.

The Vānaprastha is advised to wear matted hairs (jaṭā, 25.26). Both male and female ascetics used to wear such matted hair (125.35; 131.13).

The demon called Vidyudrūpa is referred to have his crest covered with strings of garlands (sragdāmāpuritaśikham, 2.13). Rohītāsya is also referred to have worn side-locks of hair (kāka-pakṣa-dharaḥ, 8.58). King Hariścandra's wife is referred to as ' mukta-kesī (8.157). Sukesī is the name of the daughter of King Ketuvīrya of Magadha country and one of the wives of King Marutta (128.46). This name may suggest that she had lovely and exuberant hair.

Growth of Beard:

The men of Indus Valley wore short beards and whiskers with the upper lip sometimes shaven.[79] In the Ṛgveda the beard and moustache are mentioned, and shaving too is referred to.[80]

In the MKP, the demons and Yakṣas are called Śmaśrulāḥ *i.e.* bearded ones (45.19ff). King Dama is referred to have worn the beard (133.1). Dharma, in the guise of a cāṇḍāla, is also referred to as 'Śmaśrulaḥ' (8.81). Elsewhere shaving is referred to and it is stated that a man should get his beard trimmed facing eastward or northward (31.76cd), and that after shaving etc. he should bathe with his clothes on (31.84-85).

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[77] Macdonell A.A., History of Sanskrit Literature, p. 164.

[78] Altekar A.S., The Position of Women in Hindu Civilisation, pp. 360-361; *Ibid.*, Plate VIII.

[79] Mohanjo-daro, 1.33; *vide* also Majumdar R. C. and Pusalkar A. D., (Ed.), *op.cit.*, p. 175

[80] Majumdar R. C. and Pusalkar A. D., (Ed), *op.cit.*, p. 394.

Toilets and Cosmetics:

Ancient Indians had their own ways and means for toilet and personal hygiene.

In the MKP, collyrium is often mentioned in similes (2.22 etc.). The demon Vidyudrūpa is referred to as adorned with haricandana (yellow sandal) (2.15). People used to apply oil and unguents to their bodies as it appears from the statements prohibiting the application of oil on the body on the eighth, fourteenth and fifteenth days of a month, [81] and to apply unguents before bathing. [82] The practice of applying oil to the body is prohibited after taking a head-bath. [83]

The white flowers are specially recommended for adorning oneself. [84] The Devī-māhātmya says that the Ocean gave to the Devī a garland of unfaded lotuses, one for her head and the other for the chest (79.28). "Wearing divine mālyas and ambaras" is a common expression in connection with the Kings (8.253 etc.). Lakṣmī, the wife of lord Dattātreya is referred to as being adorned with divine mālyas and ambaras (divyamālyāmbaradharaḥ, 16.111).

Perfumes, Incense etc.:

References to perfumes, incenses etc. occur in connection with the worship of the gods, and the pitṛs as well as the śrāddha ritual. For instance, King Kārtavīrya worshipped Dattātreya with the garlands, sandal (candana) and other perfumes, water, fruits etc. (17.2). Incense (dhūpa), perfumes (gandha), unguents (anulepana), flowers etc. are also mentioned in Sun-worship (106. 60-61).

Perfumes, incense, garlands etc. also figure in the śrāddha ritual (28.43, 57). The VP also mentions the use of mālyas, perfumes, incense etc. in śrāddah ceremony (75.5ff). Flowers, dhūpa (93.22), gandha (93.31, 37) and anulepana (94.15) are mentioned in pitṛ-worship done by Prajāpati Ṛci.

A man stealing auspicious perfumes (śubhān gandhān) is considered to be a sinner who gets the birth of a mole (chucchundarī) after his release from hell (15.30).

A General Personal Outfit:

There are reference in the MKP to the objects like upavīta (sacred thread), staff, shoes and umbrella which constitute among other things a parapharnelia of general personal outfit. It is prohibited to use shoes (upānat) and a sacred thread (upavīta) once used by others (31.44). Men who make the gifts of umbrella (chatra), shoes, clothes and food pass the road to the abode of Yama with ease (10.69). Dharma, who assumed the form of a cāṇḍāla to purchase King Hariścandra as a slave, is referred to have a stick in his hand (yaṣṭīhastaḥ) (8.83). King Hariścandra also in his form of cāṇḍāla is referred to as having a staff in his hand (laguḍī, 8.125 etc.), or having an abominable staff (daṇḍaṃ jugupsitam) fit for a cāṇḍāla (śvapākārham) (8.205-206). This shows that possibly the slaves and cāṇḍālas used to move with a stick. A Daṇḍa (rod) is mentioned as a weapon of Yama.[85]

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[81] MKP 31.35.

[82] *Ibid.* 31.54cd

[83] *Ibid.* 31.37.

[84] *Ibid*, 31.89.

III. Customs and Conventions

Custom is an "imitation of ancestors", to use the words of Gabriel Tarde.[86] It is a group of procedure that has gradually emerged, without express enactment or any constituted authority to declare it, to apply it and to safeguard it. It is sustained by common acceptance. Customs are the most spontaneous of all social rules and often the most compelling. They are sanctioned by a wide variety of informal social pressures, and they are so intimate that until we reflect on it, we do not realise how they attend nearly every occasion of our lives, how our actions from morning till night, from youth to age, are custom-regulated. In all sorts of ways, through chance, trial, error and experience, particular modes of procedure are devised, are followed and imitated, and unobtrusively are accepted in the social mores. And often just as unobtrusively customs fade and disappear, again without formal abolition and without recognition by any but those who recall the "good (or bad) old ways."[87] Further custom exists only as a social relationship and it is a mode of conduct of the group itself, as a group, and every custom is in consequence adjusted to the others which the group observes. It is a part of a complex of determinate relationships sustained and guarded by the group. Each individual sustains it, eventhough it gains also the support of habit in the consciousness of his membership in the group.[88] It is in a way indoctrinated in the individual since childhood and it is the part of the social heritage and its force is so powerful that it is very difficult to transgress or violate it. It serves well enough to regulate the behaviour of the social units i.e. the individuals.

Convention is one of the aspects of custom and it prescribes those usages the basis of which is felt to be merely social agreement rather than any significant connection between the usage and the meaning attached to it. It has many forms, such as the tacit agreement to ignore aspects of a situation that would breed difficulties it openly expressed, or the tendency to keep relations upon a superficial or arbitary level, or the acceptance of the assumption that a person is acting from idealistic motives when there is no reason to believe that more egoistic or less noble motives are involved. When the professor is polite to a colleague whom he despises at the faculty tea-party or when the student sits quietly while the professor offends his intelligence and strains his patience he is following the code of convention.[89]

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[85] MKP 10.80 etc.

[86] Laws of Imitation Chap. VII, as quoted by Mac Iver R. M. and Page C. H., Society: An Introductory Analysis, p, 181.

[87] Mac Iver R. M. and Page C.H., *Ibid.*, p. 176.

[88] Mac Iver R.M. and Page C.H., *Ibid.*, p. 195.

The MKP refers, in many places, to different customs, conventions etc. and thus presents before us, a nice and graphic picture of ancient India.

There are stray references in the MKP to the modes of greeting among the elders, equals and inferiors. An interesting formality in the family-life is the manner in which the parents and the son greeted each other after the latter's return from a journey. The son usually bowed down his head before his parents and touched their feet (20.4 etc.). The same method was also adopted by the daughter-in-law greeting her Parents-in-law (23.2 etc.), and by young men greeting elderly persons (21.106). The daughter-in-law honoured her other relatives-in-law with obeisance, embraces and such other mode of greeting, in accordance with the propriety and their age (23.2-3). The parents and other kinsmen embraced the son in return to his salutation and blest him with the words : " May you live long ", and the son received their blessings with his obeisance (21.7-8). There were also other modes of such blessings. According to circumstances, they assumed various expressions, *e.g.* when Ṛtudhvaja returned home from nether regions after defeating Pātālaketu and other demons and after marrying Madālasā, his father King Śatrujit blessed him with the words: " May you prosper in riches, heroism and happiness and may not your wife be parted from you" (19.103ab). When a young man bowed at the feet of an elderly person, the latter raised him by force, embraced him wormly, kissed him on his head and blest him saying : " May you live long. Destroy all your foes and serve your parents" (21.107-108). The kissing of a grown up son on the head on important occasions as a token of love is a custom found in Śāṅkhāyana Āraṇyaka.[90]

Among the friends also there are certain modes of greeting and the MKP reflects one such mode, e.g. the friend, who was believed to be the soul moving outside, [91] was greeted by a man by embracing him with the highest friendly affection (21.4).

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[89] Mac Iver R.M. and Page C.H., *Ibid.*, p.183.

[90] Vide Majumdar R. C. and Pusalkar A. D. (Ed.), The Vedic Age, p. 449.

[91] Sakhā prāṇo bahiścaraḥ. MKP 21. 85cd.

As regards the etiquette between the wife and her husband it may be noted that the wife did not mention her husband by his name, e.g. Vaiśālī, a brahmin lady, while talking with King Uttama, referred her husband by mentioning him as the son of Viśāla (67.4). In Sanskrit dramas, the husband is referred to by words 'Ārya-putra'.

There are particular modes of actions, and expressions of invitations and of their acceptance, and the MKP refers to one such mode *e.g.* when two Nāga princes invited their friend Ṛtudhvaja, with obeisance, to come to their home since their father had repeatedly expressed his desire to see him, he (*i.e.* Ṛtudhvaja) rose from his seat, prostrated him on the ground in acceptance of their invitation with the words: "be it so as your father says; happy am I, most meritorious am I, who else is so fortunate like me that even your father shows an earnest mind to see me ?" Rise and let us go. Not even for a moment do I wish to transgress (your) father's command. I swear by his feet (21.80, 89-92).

In every society, there are also particular modes of introducing oneself while approaching a stranger, and the MKP refers to one such mode, *e.g.* when Jaimni approached the Birds for the solution of his doubts about the Mbh, the former addressed the latter with the words : "Hail to you ; know that I am Jaimini, Vyāsa's disciple, who have come to you being eager for learning" (4.9).

There are also certain peculiar modes of bidding good-dye, and the MKP reflects one such mode, e.g. while leaving the King of Kāśī (Banāras), Subāhu bade him good-bye with the words : "may thou farewell (Svasti te'stu, 41.[illegible]c)."

The joy of receiving great persons was unbounded, and union with such great persons, was considered to be a matter of prosperity and great fortune ; e.g. when Jaimini approached the four wise and learned Birds, the latter expressed their joy with the words : "To-day has our birth become fruitful, and our lives have been well-lived, since we see your lotus-feet which are worthy to be praised even by the gods. Union with you, as with the gods, is a great prosperity; by whom, powerful for our good fortune hast thou been brought to our view?"[1]

Hospitality to a guest was elevated to the rank of a religious duty as one of the five great daily sacrifices (pañcamahāyajñas), which a house-holder must perform (25.21; 26.26). An atithi is so called because he does not stay for a whole tithi (*i.e.* day).[2]

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[1] Ady naḥ saphalaṃ janma jīvitaṃ ca sujīvitam. yat
paśyāmaḥ surair vandyaṃ tava pādāmbujaṃ dvayam,
Devānāmiva saṃsargo bhavato' bhyudayo mahān. Kenāsmād
bhāgya-guruṇā ānīto dṛṣṭi—gocaram. MKP 4.17,21.

[2] Anityaṃ hi sthito yasmāt tamādatithirucyate. MKP 26.31ab; *cf.* MS 3.102; PS 1.42.

The honouring of guests comes after the offering of 'bali' and the MKP ordains that after the baliharaṇa the house-holder should wait for one-eighth of a muhūrta for receiving the guests (26.26).[1] It also lays down that a friend, a fellow-villager, one of an unknown family should not be treated as a guest, but a Brahmin who has arrived, hungry, wearied, supplicating and indigent is called a guest.[2] His lineage or conduct or study were not to be inquired, and whether handsome or otherwise, he was to be esteemed as a Prajāpati (26.30). When a guest arrived at a house, he was honoured with perfumes and flowers, and food, vegetables and water were offered to him (26.27, 34). He was received with agreeable speech and was offered a seat (66.51). He was offered a little of the oblations proferred to the gods (arghyam) (66.49). If he arrived in the evening after sun-set he was to be offered a bed, a seat and the food according to one's ability (26.42).[3] It was one's duty to eat in the morning and evening after honouring a guest (31.50ab), otherwise, one incurred the sin and is said to feed on ordure in another life (26.32).

The motive of this injunction to honour guests was clear, *viz.* universal kindliness.

The common belief that when a guest returns from the house of a person with his hope of getting food shattered, he (the guest) transfers his own sins to the house-holder and departs taking with him the householder's merit (puṇya).[4]

IV. Daily and Periodical duties and Ceremonies : (Āhnika and Ācāra)

Introduction :

The daily and periodical duties and ceremonies (āhnika and ācāra) form an important topic of the Dharmaśāstras. The MKP also contains some information on the same. The data of the MKP as regards the daily duties of a student (brahmacārin), a house-holder (gṛhastha), a forest-hermit (vānaprastha) and of an ascetic (bhikṣu) have already been discussed under the discussion on the Āśrama-system. Some further data about the duties (āhnika) of the householder are discussed here.

The principle matters to be discussed under 'āhnika' are : getting up from bed, śauch (bodily purity), dantadhāvana (brushing the teeth), snāna (bath), saṃdhyā, homa, tarpaṇa, the five daily mahāyajñas, Vaiśvadeva, bhojana (taking of food), going to bed etc.

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[1] BGS 2.9.1-2; VDS 11.6 and Viṣp 3.11.55 ordain that after 'baliharaṇa' the householder should wait in front of the yard of his house for as much time as would be required for milking a cow or for a longer time at his desire for receiving guests

[2] MKP 26.28-29; *cf.* GDS 5.36; MS 3.102-103 ; YS 1.107, 111.

[3] *cf.* GDS 5.29-34; ADS 2.3-6.7, 15; MS 3.99, 107 and 4.29, Dakṣa 3.5-8.

[4] MKP 26.33; *cf* ViDS 67.33; ViṣP 3.9.15; BP 114.36.

Getting up from bed :

The MKP enjoins that a man should get up from bed at the Brāhma muhūrta, should reflect over dharma and artha that he would seek to attain that day and over the bodily efforts that he would have to undergo for securing his object and think out the real meaning of Vedic injunction.[1] From very early times getting up before sun-rise was prescribed specially for a student and generally for every one.[2]

Śauca :

Then the next act is to answer the calls of nature. Very detailed rules are laid down about these even in the most ancient Sūtras and Smṛtis. Many of the rules are simply hygienic, but as religion, rules of law, of morality, of health and hygiene are mixed up in the ancient works, they are given in works on 'dharma'.[3]

The MKP also lays down certain rules on the matter of śauca, *e.g.* It states that one should not defecate or void urine in a path leading to the villages, temples, places of pilgrimages or the fields, nor on cultivated ground, nor in a cattle-pen (31.23), nor should one do these acts while walking or standing (31.30^{ab}) ; nor should one void urine, or defecate, or engage in sexual intercourse in water (31.25^{ab}), nor should one void urine against a Brahmin, the wind, the cow, or the Sun. One should void urine and faeces facing north by day and south by night, and during illness whenever one desires ($31.38.39^{ab}$).[4]

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[1] Brāhmemuhūrte budhyeta dharmārthau cānucintayet,
Kāyakleśāńś ca tanmūlān vedatatvārthameva ca.
MKP 31.17 ; cf. MS 4.92 ; brāhmo muhūrto rātreḥ paścimo yāmaḥ,
brāhmī bhāratī tat prabodhahetutvāt,
muhūrtaśabdotra kālamatravacanaḥ, Kullūka, p. 149.

The KP as quoted in Parāśara Mādhavīya 1.1, pp. 220-221 has almost the same verse; *cf.* also 'gahanamapararātra-prāptabuddhiprasādaḥ kavaya iva mahīpaścintantyarthajātam.

Śiśupālavadha of Māgha, 11.6. The Parāśara-Mādhavīya (1.1, p. 220) says that there are two muhūrtas in the half watch, before Sunrise, the first of the two is called 'brāhma' and the second 'raudra' Pitāmaha quoted in Smṛti-candrikā (I, p. 88) says that the last watch of the night is called 'brāhma muhūrta'.

[2] For details vide Kane P. V., Op. Cit., Vol. II, pp. 647 f.

[3] Kane P. V., *op.cit.*, Vol. II, pp. 648 ff.
Even in the AV it is said : "Yaśca gāṃ padā sphurati pratyańg sūryaṃ ca mehati,
tasya vṛścāmi te mūlaṃ na cchāyāṃ Karavo'param. (AV 13.1.56).
Mekṣyāmyurdhvamstiṣṭhanmā hiṃsi purīśvarāḥ. (AV 7.1o2 (107).1).

[4] *Cf.* GDS 9.13,15,37-43 ; ADS 1.11.30.15-30 and 1.11.31.1-3; VDS 6.10-19 and 12.11-13 ; MS 4,45-52, 56, 151 ; YS 1.16-17,134,154 ; ViDS 60.1-26 ; VP 78.59-64 and 79.25-31 ; Vāp 14.30-32 which contains similar rules.

After answering the calls of nature one should perform cleansing the parts and in doing so one is not to employ earth from inside a river or water reservoir or from a habitation, from an ant-hill or from the hiding places of rats or from dung-hills or what is left after being used for a prior cleansing.[1]

Ācamana :

As regards the ācamana also elaborate rules are laid down from very ancient times,[2] and the MKP also contains some of them, e. g. it states that water should be sipped by the brāhmatīrtha[3] (31.106^{cd}).[4] One should rinse out the mouth facing the east or north with frothless, inodourous, pure and holy water (31 65^{cd}–66^{ab})[5] One should also rinse out the mouth after washing the hands and feet and after sprinkling water on them, with one's face between the knees and with composed mind, and drink water three or four times after twice wiping the sides of one's mouth, the aperatures of the body and the head (31.67^{cd}–68).

Moreover, one should perform the worship of the gods, the ceremonies to fire, respectful salutation to the teacher, and should eat after duly rinsing out the mouth and being pure (31.64^{cd}–65^{ab} ; 69–70^{ab}).

It also states numerous occasions when ācamana is necessary, *e. g.* one should rinse out one's mouth after one has sneezed, or spitten out, or donned his raiment.[6] After a sneeze, licking, vomit, spitting etc. one has to rinse out the mouth, touch a cow's back, look at the Sun and hold up one right year according to one's power and in the absence of the former, one has to do the latter (31.70^{cd} –73^{ab}).

Danta-Dhāvana (*Brushing The Teeth*) :

Danta-dhāvana comes after śauca and ācamana and before snāna (bath).[7]

The practice of daily danta-dhāvana has existed in India from the most ancient times.[8] The MKP prescribes the danta-dhāvana in the morning only (31.22). It forbids danta-viśodhana after meals for an unmarried man (32.55^{cd}). This shows that the MKP prescribes danta-dhāvana not only in the morning but also after taking one's meals except for an unmarried man.[1] This, as stated by Devala, is intended for removing particles of food sticking to the teeth or the gums.[2]

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[1] MKP 32-66^{cd}-67^{ab} ; *cf.* VDS 6.17.

[2] For references *vide* Kane P.V., *Op.Cit.*, Vol. II, pp.315-316, 652f.

[3] Aṅguṣṭottarato rekhā pāṇeryā dakṣinasya tu,
etad brāhmamiti khyātaṃ tīrthamācamanāya vai.
MKP 31.107. For a note on tīrtha *vide* Kane P,V., *Op.Cit.*, p.316, fn. 750, pp. 652-653 and fn. 1538 on p. 652.

[4] *cf.* MS 2.18 ; YS 1.18.

[5] *cf.* MS 2.61.

[6] *cf.* MS 5.145.

[7] YS 1.98 and DS 2.6

[8] For details *vide* Kane P.V., *Op.Cit.* , Vol. II, pp. 653f.

One has to face north or east while brushing the teeth with restrained speech,[3] and has to give up forbidden (twigs of) trees (31.51ab).[4]

Snāna (*Bath*):

Snāna comes after danta-dhāvana. The MKP says that one should not bathe in perfumed water, nor at night except when there is an eclipse[5] (31.52cd-53ab); nor should one wipe one's limbs with a cloth or with hands (31.53cd); nor should one ever apply unguents when one has not bathed (31.54cd). It also lays down that one should bathe in holy ponds, in the Ganges, in lakes and rivers; and that one should not bathe in other man's water without taking five piṇḍas (of clay from the bottom of the reservoir).[6] The idea behind this is that either the private owner would participate in the merit of the bath (as BDS 2.3.7 remarks) or that the bather incurs a fourth part of the sin of the owner of the water (MS 4.201-202).

A man has to undergo a bath keeping his clothes on after shaving, vomiting, sexual intercourse and after repairing to a cementery.[7]

He is forbidden to wash his head frequently without cause and after taking a head-bath he is not to apply oil on his body (31.36cd-37ab); after bath he is not to rub off the water on his body with his garment already worn by him or with his hands;[8] nor should he shake his hair, nor his clothes; nor should he ever apply unguents when he has not bathed (31.54).

There are also certain rules about the clothes to be worn by a house-holder, *e.g.* one is not to eat nor to worship the gods when clad in a single garment.[9]

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[1] ViDS 61.16 also prescribes danta-dhāvana not only in the morning but also after taking one's meal.

[2] *Vide* Kane P.V., *Op.Cit.*, Vol. II, p. 1, p. 656.

[3] For details on the rules about the trees the twigs of which are allowed or forbidden as found in various works *vide* Kane P. V., *Op.Cit.*, Vol. II, p. 655,

[4] MKP 31.50cd; *cf.* ViDS 61.12-13.

[5] *Cf.* Astamite ca snānam (varjayet). ADS 1.11.32.8; BDS 2.3.2.9; *cf.* Rāhudarśana-
sankrāntivivāhātyayavṛddhiṣu,
snānadānādikaṃ kururniśi kāmyavrateṣu ca.

Devala quoted by Aparārka pp. 135, 229, Smṛticandrikā I, pp. 120,229; *vide* Parāśara 2.26 to the same effect Kane P.V., *Op.Cit*,, Vol. II, p. 659, fn. 1564.

[6] *Cf.* MS 4.203; ViDS 64.1-2 and 15-16; YS 1.159; DS 2.43; VS 3.7-8; Śaṅkha 8.11 etc.

[7] MKP 31.84cd—85ab; *cf.* MS, 5.144; Śaṅkha, 8.3, BP 113.79; Parāśara 12.28.

[8] MKP 31.53cd; *cf.* ViDS, 64.9-13.

[9] MKP 31.34; *cf.* BDS 2.3.66; ViṣP 3.12.20.

Red, variegated or black clothes are forbidden. One is not to make a complete change of one's clothing or in one's ornaments. Transparent and very much damaged clothes are forbidden (31.55–56^{ab}). Shoes, garments, garlands etc., upavīta or sacred thread, ornament and water-pot used by another are to be given up.[1] One is not to dress nor speak unbecomingly, but is to wear white clothes[2] and to adorn oneself with white flowers (31.81).

Saṃdhyā :

After bath comes saṃdhyā.[3] The word 'saṃdhyā' literally means 'twilight', but also indicates the action of prayer performed in the morning and evening twilight. This act is generally styled 'saṃdhyopāsanā' or 'saṃdhyāvandana' or simply 'saṃdhyā'.[4]

In the MKP the saṃdhyā prayer is prescribed twice. The morning prayer is to be begun with the constellations in the east and the evening prayer when the Sun is in the west. One is not to neglect saṃdhyā prayer except in adversity (31.19).

Homa :

After saṃdhyā comes homa.[5] Homa was performed in the morning before Sunrise according to one view (anudite juhoti) and after Sunrise, according to another (udite juhoti) but even on the latter view, homa must be performed before the Sun rises one cubit above the horizon (Gobhila–Smṛti 1.123).[6]

The MKP prescribes both the morning as well as the evening homa (31.21^{ab}).[7]

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[1] MKP 31.43-44 ; *cf.* GDS, 9.5-7 ; MS 4.66 ; ViDS, 71.47.

[2] *Cf.* GDS, 9.4.5 ; ADS 1.11.30,10-13 ; MS 4.34-35 ; YS 1.131.

[3] *Cf.* YS 1.98

[4] *Cf.* Viśvarūpa on YS 1.25 : 'Saṃdhyeti copāsthanakarmaṇo nāmadheyaṃ kālasya cānyataḥ prāptatvāt and the Mitākṣarā on the same verse 'Ahorātrayoḥ saṃdhau yā kriyā vidhiyate sā saṃdhyā,

Medhātithi on MS 2.101 says "na sarvaṃ tamaḥ kṣiṇaṃ nāpi paripurṇaḥ prakāśa eṣa samdhyā," and on MS 4.94
'sahacariṭe japadividhau saṃdhyāśabdo vartate.'

[5] *Cf.* Dakṣa 2.28; YS 1.98-99.

[6] Kane P. V., *op. cit.*, Vol. II, p. 1, p. 675. The MS 2.15 refers to several views about homa-kāla, *cf.* udite' nudite cāiva samayādhyuṣite tathā,
Sarvathā vartate yajña itiyaṃ vaidikī śrutiḥ,
cf. Kullūka, 'Sūryanakṣatravarjitaḥ kālaḥ samayādhyuṣitaś abdenocyate. (p. 32)

[7] The Āśvalāyana-Śrauta-Sūtra 2–2; and the Āśvalāyana-Gṛhyasūtra 1. 9. 5 state the time for morning homa to be upto the end of the period of saṅgava i. e. the second of the five periods of day time. Gobhila-Smṛti 1. 124 states the time for the evening homa to be when the stars clearly appear in the sky and the ruddy colour has left the western horizon.

Tarpaṇa (satiating by offering water) etc. :

Every day one has to perform tarpaṇa of gods, sages and manes after taking bath and becoming pure.[1] The water to be offered to gods is poured by the devatīrtha (*i.e.* the tips of the finger of the hand[2]) and that for the pitṛs by the paitra-tīrtha (*i.e.* between the fore-finger and the thumb).[3]

Pañca Mahāyajñas (The five daily observances or sacrifices) :

From early Vedic times five daily observances called mahāyajñas were prescribed for each householder.[5] These pañcamahāyajñas are the offerings to beings (bhūtayajña), men (manuṣyayajña), manes (pitṛyajña), gods (devayajña) and Veda (brahmayajña). The MKP states that the house-holder should not, to the utmost of his power, neglect the performance of the daily pañcamahāyajñas.[5] These sacrifices are prescribed for expiation of the sins committed in the five slaughter-houses *viz.* mortar, grinding stone, hearth, water-jar and the broom.[6] This shows that " the concept of the pañcamahāyajñas widened the field of social duties by reorienting the purpose of yajña and incorporating the new yajñas to men and to the bhūtas in the older concept of three debts.[7]

Vaiśvadeva (Offering of cooked food to all gods) :

Medieval works like Smṛtyarthasāra and the Parāśara Mādhavīya state that Vaiśvadeva really comprises the three daily sacrifices viz. devayajña, bhūtayajña and pitṛyajña. The Vaiśvadeva rite is so called because in it sacrifice is offered to all the gods or because food is cooked therein for all the gods.[8] But in the ancient Gṛhyasūtras the three yajñas are kept distinct.

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[1] MKP 26.16 ; *cf.* MS 2.176.

[2] Aṅgulyagre tathā daivaṃ tena divyakriyāvidhi. MKP 31.109^{ab}.

[3] Tarjanyaṅguṣṭhayorantaḥ paitraṃ tīrthamudāhṛtaḥ, pitṛṇāṃ tena toyādi dadyānnāndīmukhādṛte.

MKP 31.108.

[4] Vide ŚBr 11.5.6.1; TĀr. 2.10 etc.; for details vide Kane P.V., *op. cit.*, Vol. II, pp. 696ff.

[5] Pañcayajñavidhānaṃ tu yathāśakti na hāpayet.

MKP 25.21^{cd}.

[6] MS 3.68-69, 71; MP 52.15-16.

[7] Kapadia K. M., Marriage and Family in India, p. 32.

[8] Ete devayajñabhūtayajñapitṛyajña Vaiśvadeva ucyate,

Smṛtyarthasāra, p. 47 ; Te ete devayajñabhūtayajñapitṛyajñastrayopi Vaiśvadevaśabdenocyante,

Yatra Viśvedeva ijyante tad Vaiśvadevikaṃ karma,
devayajñe ca, etannāma mukhyam,
Pitṛyajñe chatrinyāyena,
Parāśara Mādhavīya, 1, part 1, p. 389.

Likewise all ancient Smṛtis,[1] the MKP says that Vaiśvadeva is to be performed twice once in the morning and then in the evening.[2] In latter times, however, it came to be performed only once in the morning and the saṃkalpa includes both in one statement.[3]

According to the MKP the deities of Vaiśvadeva are Brahmā, Prajāpati, Gṛhya, Kaśyapa and Anumati[4] and this order of deities exactly follows that in the Pāraskara-Gṛhyasūtra.[5]

Baliharaṇa or Bhūtayajna :

In the MKP there are to versions of baliharaṇa or bhūtayajña. According to one version the deities to whom bali (or part of the food taken out when performing Vaiśvadeva) is offered are :— to Parjanya, water and Dharitrī in the water-jar (maṇika), to Dhātṛ and Vidhatṛ at the door of the house, to Vāyu (wind) in all directions, to the east and other regions of the sky in due order, to Brahmā, antarikṣa and Sūrya (in the middle), to Viśvedevas and Viśvabhutas, to Uṣas (Dawn) and Bhūtapati northwards; to the pitṛs with the words : " Pitṛbhyaḥ svadhā namaḥ " in the south with the sacred thread suspended over the right shoulder, and to Yakṣman[6] one should offer the remains of food according to rule in the north-west, with the words, "oh Yakṣman ! this is for thee"[1].

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[1] Vide Āśvalāyana-Gṛhyasūtra 1.2.1; VDS 11.3; MS 3.12I; ViDS 59.13; Gobhila 2.34.

[2] Vaiśvadevaṃ hi nāmaitat sāyaṃprātarudāhṛtam.
MKP 26.25^{cd} ; Vaiśvadevaṃ hi nāmaitat kuryāt sāyaṃ tathā dine.
MKP 26.47^{cd}.

[3] The saṃkalpa in modern times is as follows :—Mamopāttaduritakṣayadvārā śrīparameśvara-prītyarthamātmānnasaṃskārapañcasūnājanitadoṣaparihārārthaṃ prātar Vaiśvadevaṃ sāyaṃ Vaiśvadevam ca saha mantrena kariṣye ; Vide Kane P. V., *op. cit.*, Vol. II, p. 742

[4] Samyag gṛhārcanaṃ kṛtvā yathāsthānamanukramāt,
sampujayet tato vahniṃ dadyāccaivāhutiḥ kramat.
Prathamāṃ brahmaṇe dadyāt prajānām pataye tataḥ,
tṛtiyaṃ caiva guhyebhyaḥ kaśyapāya tathāparam.
Tato' numataye datvā dadyād gṛhabaliṃ tataḥ,
MKP 31. 97–99^{ab}. Here 'guhyebhyaḥ' is a mistake. It should be read as 'gṛhyābhyaḥ' as in Pāraskara-Gṛhyasūtra 2.9.2.

[5] Athāta pañca Mahāyajñāḥ.
Vaiśvadevād annāt paryukṣya svāhākārair juhuyād brahmaṇe prajāpataye gṛhyābhyaḥ kaśyapāyānumatayati.
Pāraskara-Gṛhyasūtra 2. 9. 1–2.

[6] Elsewhere also the evil sprit called Yakśman alias Duḥsaha, Mṛtyu's son by Alakśmī, is said to have been allotted by Brahmā a share in the daily Vaiśvadeva ceremony—*cf.* Bhavato vaiśvadevānte nāmoccārṇapūrvakam, etattaveti dāsyanti bhavato balimurjjitam. MKP 48.62.

According to another version the deities to whom bali is offered are : to Brahmā in the middle of the house, to the Viśvedevas, to Dhanvantari in the north-east, to Indra in the east, to Yama in the south, to Varuṇa in the west and to Soma in the north[2] to Dhātṛ and Vidhātṛ at the door of the house, to Aryaman outside the house, to all night-walking beings in the sky, to the pitṛs facing southwards, and then water should be offered to particular gods in particular directions for ācamana.[3] Here it is also prescribed that the house-holder should throw food to dogs, śvapacas[4] and the birds.[5]

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[1] Vaiśvadevaṃ tataḥ kuryād balayastatra me śruṇu, Yathāsthānavibhāgaṃ tu devānuddiśya vai pṛthak.
Parjanyādbhyodharitraiya ca dadyād ca maṅike trayam,
tato dhātur vidhātusca dadyād dvare gṛhasya tu, Vāyave ca pratidiśṃ digbhyaḥ prācyāditaḥ kramāt.
Brahmaṇe cāntararīkṣāya sūryāya ca yathākramam, Viśvebhyaścaiva devebhyo viśvabhūtebhya eva ca.
Uṣase bhūtapataye dadyāccottaratatstataḥ, svadhānama itityuktvā pitṛbhyaḥ cāpi dakśiṇe.
kṛtvyāpasavyaṃ vāyavyāṃ yakṣmaitatteti bhājanāt.
annāvaśeṣam icchanvai toyaṃ dadyād yathāvidhi.
MKP 31. 100–104.

[2] Indra, Yama, Varuṇa and Soma are the presiding deities of the east, south, west and north respectively.

[3] Tatognestarpaṇaṃ kuryād dadyācca balimityatha,
brahmaṇe gṛhamadhye tu viśvedevebhya eva ca.
Dhanvantariṃ samuddiśya prāgudicyāṃ baliṃ kṣipet,
prācyāṃ śakrāya yāmyāyāṃ yamāya baliṃ āharet.
Praticyāṃ varuṇāyātha somāyettarato balim,
dadyād dhātre vidhātre ca baliṃ dvāre gṛhasya ca.
Aryamnetha bahir dadyād gṛhebhyaśca samantataḥ,
naktaṃcarebhyo bhūtebhyo balimākāśato haret.
Pitṛṇāṃ nirvapeccaiva dakṣiṇābhimukhaḥ sthitaḥ,
gṛhasthastatparo bhutvā susamāhitamānasaḥ.
Tatastoyamupādāya teṣāmācamanāyavai,
sthāneṣu nikṣipet prājñas tāstā uddiśya devatāḥ.
MKP 26. 18-23.

[4] In the MKP a cāṇḍāla is called śvapāka, i.e. no distinction is made between the two (8.206). For details about śvapaca, vide Kane P.V., Op. Cit., Vol. II, p 97.

[5] Evaṃ gṛhabaliṃ kṛtvā gṛhe gṛhamatiḥ śuciḥ,
āpyāyanāya bhūtānāṃ kuryādutsargamādarāt.
Śvabhyaśca śvapacebhyaśca vayobhyaścāvaped bhuvi,
MKP 26. 24cd-25ab ; cf. Devabhyaśca hutādannāccheṣād bhutabaliṃ haret,
annaṃ bhumau śvacaṇḍālavayasebhyaśca nikṣipet.
YS, 1.103 ; cf. also sarvān vaiśvadeve bhāginaḥ kurvita śvacaṇḍālebhyaḥ,
ADS 2.4.9.5.

This direction to give food even to outcastes, dogs and birds was the outcome of the noble sentiment of universal kindliness and charity, the idea that one spirit pervades and illumines the meanest of creatures and binds all together.

It may be noted here that the first version follows the Pāraskara-Gṛhya-sūtra[1] and the second version follows the Āśvalāyana-Gṛhya-Sūtra[2] to some extent. It may also be noted here that one of these two versions might possibly have been interpolated by a later redactor of the MKP.

Bhojana : (*Taking ane's meals*) :

Bhojana is one of the most important subjects treated of in Dharmaśāstra works and the greatest importance (next to rules about marriage) attaches to the numerous injunctions and taboos about food.

The MKP contains certain rules about bhojana and they are given below:—

One should face the north or east, with one's mouth well rinsed out, restraining one's speech, pure, with one's mind intent on one's food, and keep the face between one's knees when taking food (31.28).[3] One has to eat evening and morning after taking a bath and not when unbathed, nor when reposing, nor while thinking of other things, nor when sitting on the bed or on the earth, nor when making a sound[1] nor when clad in a single garment (31.34c, 60cd-62ab).

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[1] Bhūtagṛhyebhyo maṇike trin parjanyādbhyaḥ pṛthivyai.
Dhātre vidhātre ca dvāryayoḥ.
Pratidiśaṃ vāyave diśaṃ ca.
Madhye trin brahmaṇentarīkṣāya sūryāya.
Viśvebhyo devebhyo viśvebhyaśca bhūtebhyastesāmuttarataḥ,
Uṣase bhūtānāṃ ca pataye param,,
Pitṛbhyaḥ svadhā namaḥ iti dakṣiṇataḥ,
Pātraṃ nirṇījyottarāparasyāṃ diśi ninayed yakṣmai tatta iti, etc. Pāraskara-Gṛhya-Sūtra 2.9.3ff.

[2] Svāhetyatha baliharaṇam,
Etābhyaścaiva devatābhyaḥ,
(*i.e.* to the same deities to whom the devayajña is offered as stated in Āśvalāyana-Gṛhya-sūtra 1.2.1-2)
Adbhya Oṣadhivanaspatibhyo gṛhāya gṛhadevatābhyo vāstudevatābhyaḥ,
Indrāyendrapurusebhyo yamāya yamapuruṣebhyo varuṇāya varuṇapuruṣebhyaḥ somāya somapuruṣebhyaḥ iti pratidiśam,
Viśvebhyo devebhyaḥ,
Sarvebhyo bhūtebhyo divācāribhya iti divā,
Naktaṃcāribhya iti naktam,
Rakṣobhya ityuttarataḥ,
Svadhā pitṛbhya iti prācinaviti śeṣam dakṣiṇā ninayet,
Āsvalāyana-Gṛhyasūtra 1. 2. 3-11.

[3] ADS 1. 11. 31. 1; VDS 12. 18; ViDs 68. 40; MS 2.5 say that one should face the 'east' when taking food; ViDS 68.41 and ADS 8.19.1–2 allow a man to face the south, except when diner's mother is alive. MS 2.52 and Mbh 13. 104. 57 provides that one eating in anyone of the four directions secures specific benefits. The Vāp and ViṣP quoted in Gr. R. p. 312 disallow the south and west—Kane P. V., *op. cit.* Vol. II, p. 754.

As regards the etiquette at bhojana it may be noted that those who feed a brahmin and a man of another caste in one company differently are said to feed on ordure in hell (14.55).

Food and flesh allowed and prohibited :

The most elaborate rules are laid down about what food and flesh should or should not be eaten and from whom food may or may not be eaten.[2]

The MKP contains certain proscriptions about food and flesh; *e.g.* the food that is infested with lice, or has been trampled, or has been looked at by dogs, and has been licked or thrown down, or has been befouled by the extraction of pus is tabooed. So also the flesh from the back, or the flash unfit for the gods and manes, or prohibited flesh is also prohibited. Moreover, the food that is long stale or that is not fresh, and the preparations made out of flour, vegetables, sugar-cane and milk, and the preparations of flesh, if long stale, are to be given up (31.56cd – 59).

Sleep :

Numerous rules are laid down in the Smṛtis and digests about sleeping.[3]

The MKP states that the one should not sleep at both twilights (31.74). One is not to sleep with one's head to the north nor to the west but is to sleep placing the head to the north–east or east (31.51cd–52ab).

It also lays down that a woman, during menstruation, should be avoided by all the castes for four nights (31.80cd);[4] she should also be avoided on the fifth night in order to avoid the birth of female-child. A man can approach his wife on the sixth night since that night is the best among the even nights, but he should avoid cohabiting with his wife on parvans. A man desirous of male issue should cohabit on the even days from the fourth day after the appearance of menses and if he cohabits on uneven days a female child is born (31.81).[5] If a man cohabits in the morning, he acquires an unreligious-minded son, and if he does so in the evening, he acquires an issue who is eunuch (31.84ab). Elsewhere also it is laid down that a man should avoid sexual intercourse with his wife on the fourteenth, eighth and fifteenth days of the Moon and its four changes (31.45).[1]

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[1] *Cf.* BDS 2. 7. 2; Laghu—Hārita 40.

[2] For details *vide* Kane P. V., *op. cit.*, Vol. II, p. 771.

[3] For details *vide* Kane P. V., *op. cit.* Vol. II, p. 800.

[4] *Cf.* 150 MS 3. 47; YS 1.79.

[5] *Cf.* MS 3. 48; YS 1.79; ViDS 3.9

Most of these rules are eugenic or based upon hygiene, though a few may be held to be only religious or superstitious.

V. Rules of Purity (Śuddhi)

Introduction :

The rules of purity (śuddihi) attach not only to human beings but to animals, objects, places etc. and to special occasions like birth or death which cause impurity (āśauca[2]) for the nearest relatives concerned, for various periods. Āśauca, however, is the most important subject under śuddhi and therefore the śuddhi-Kaumudī defines 'śuddhi' 'as the state of being fit or capable of performing the rites that are understood from the Veda.'[3] The Smṛtis[4] employ the word śuddhi in relation to purification after āśauca.

Āśauca (Birth and Death Impurities) :

There are two great events in the life of a person, the birth and death. At both these crises in human life certain relatives are supposed to be affected by impurity. The period of impurity varies with different relatives. The study of these regulations is, therefore, helpful in our understanding of kin-organisation among the Indians.

In the MKP the word sūtaka is used as a synonym of āśauca *i.e.* impurity on birth and death (32.85). In the ABr. 32.8 also the word sūtaka is probably used in both these senses, *e g.* it is stated that if an āhitāgni partook of food from the house of him who was affected by sūtaka, then the prāyaścitta was to offer a purodāśa cooked on eight post-heards to Agni Tantumat. Tantu also means 'son or progeny' and hence MM. Dr. P. V. Kane argues that it is an indication that sūtaka is used in the ABr. in the sense of impurity on birth.[5] The word sūtaka is used in the Smṛtis in three senses: (1) impurity on birth (MS 5.58); (2) impurity both on birth and death, as in Gohhila-smṛti 3.60,63; (3) impurity on death alone, as in Dakṣa 6.1 and Gobhila-smṛti 3.48. In some of the modern vernaculars, (such as Marathi) the word 'sūtaka' is used in the third sense alone, *viz.* that arising on birth (and called sūtaka).

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[1] *Cf.* MS 4.128; YS 1.79.

[2] For the details about the meaning of 'āśauca', *vide* Kane P. V., *op. cit.*, Vol. IV, pp. 267f.

[3] Vedabodhitakarmārhatā śuddhiḥ.
Śuddhi-Kaumudī, p. 1.

[4] *Cf.* MS 5.83; Dakṣa 6.7; YS 3. 14. 25, etc. for details on śuddhi *vide* Kane P. V., *op. cit.*, Vol. II, pp. 267-333.

[5] op.cit., Vol. IV., p. 269.

The MKP contains rules of birth and death impurities, *e.g.* it lays down periods of ten days, twelve days, fifteen days and a month of impurity on death among the brāhmins, kṣatriyas, vaiśyas and śūdras respectively,[1] and those of one day, three days, six days and twelve days of impurity on birth among the brahmins, kṣatriyas, vaiśyas and śūdras respectively.[2]

It also contains a passage stating that all the agnetic relatives (gotrika) having burnt the dead out of home, should offer him water on the first, fourth, seventh and ninth days. These relatives should collect the bones and ashes of the dead on the fourth day.[3] After this they may be touched. The relatives called sodakas should perform the daily duties after the collection of ashes and bones, and gotrikas and sodakas may be touched after the period of āśauca.[4] If a person dies by falling from a tree, by snake-bite, by cow, by wild animals, by weapons, by water, by hanging, by fire, by poison, by falling from a mountain or in any other unnatural way or by fasting to death, and if a child, one who lives abroad or a recluse dies, purification is instantaneous. According to some the impurity is for three days. One should not perform cremation rites for them nor offer water-libations to them. If a sapiṇḍa dies and another death takes place before the expiry of the period of impurity, rites for the latter must be performed within the period of the first impurity. The same rules are to be observed by the sapiṇḍas on the birth of a child. The same rule of impurity is laid down for a sodaka also. On the birth of a child the father must take bath with his garments on[5] and on his death, all his relatives should take bath with their garments on.

Impurity is here said to last for three days for all the members of the family *viz.* the Sapiṇḍas, Sodakas and Gotrikas. We find here these three categories, but we are not told when a person ceases to be a sapiṇḍa and passes into the category of a sodaka.

Purification of things :

In the MKP the following things are stated to be always pure :—alms, the workman's hand, wares for sale,[6] the mouth of a woman, an infant, oneself and an old man (32.14), whatever passes the high road, what is unknown, what is brought by slaves and other manials, what is commended expressly, what is long past, what is screened by many, what is light (32.15), what is extremely abundant, what is young, what is done by old and sickly, kitchens when the business in them is ended, women who are suckling children, the speech uttered after thinking, running water, odourless bubbles (32.16-17^{ab}), water collected on the ground that is of such volume that a cow can slake its thirst therein and that is in its natural state (32.24^{cd}), the flesh that has been slain by cāṇḍālas, kravyādas and others (32.25^{ab}), the overflows of fluid (32.20^{b}) and the milk of the mother and the bird when it knocks fruit down (32.27^{cd}). It also states that the elephant, the fire, the horse, the shade, the rays, the wind, the ground, the drops of water, mosquitoes etc. inflict no contamination though they may have been in contact with what is corrupt (32.26).[1]

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[1] MKP 32.74-75; cf. MS 5.83; Dakṣa 6.7, YS 3.22; Atri verse 85, Śaṅkha 15.2-3; MP 18.2-3; BP 220.63; ViDS 22.1-4; Vide Kane P.V., op. cit., Vol. II, pp. 271f.

[2] MKP 32.83.

[3] Ibid 32.78; cf. ViDS 19.10; ViṣP 3.13.14.

[4] Sparśa eva sapiṇḍānāṃ mṛtāhani tathobhayoḥ.

MKP 32.79^{cd}. F. E. Pargiter in his translation, suggests the reading mṛjāhani for mṛtāhani (*op..cit.*, p.184, note), which is preferable.

[5] MKP 32.77-86 ; cf. BP 221.145, 147, 149, 157.

[6] Śucirbhaikṣaṃ kāruhastaḥ paṇyaṃ yacca prasāritam, (cal. ed. 35.14^{ab}). The Bombay edition reads ' kāruhastaiḥ paṇyaṃ yacca prasāritam ', mistakenly (32.14^{ab}).

The mouths of the goats and horses are said to be pure but not that of the cow or the calf.[2]

The land is said to be purified by the lapse of time, burning, treading of cows, smearing, digging and by sprinkling water,[3] and the house is purified by sweeping and by worship (32.17^{cd}-18^{ab}).[4]

It is also provided that mud and water on roads which come in contact with untouchables and buildings constructed with burnt bricks are purified by the wind (32.30).[5]

The purification of a thing soiled by impure things is said to be brought about by earth and water and by removing the smell or by removing the colour and smell both (32.20^{cd} – 21^{ab}).[6]

The food infested with hair-lick or sniffed at by the cow or infested with flies is cleansed by sprinkling with earth, water and ash (32.18^{cd} – 19^{ab}), the food which is less in volume than one droṇa, if touched by cāṇḍālas, Antyajas, Mlechhas and other untouchable castes is unfit for use in all the matters but if it is more than one droṇa in volume, it is purified by sprinkling (32.21^{cd}–23^{ab}); and a morsel of food that has been damaged by over-riping should be discarded and the remaining food is purified by sprinkling water and earth (32.31). This obviously shows that common sense, convenience and the loss that may be caused by very severe provisions are the considerations which prompted the rules on the subject of the purification of food.

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[1] cf. MS 5.127-133 ; YS 1.186, 191-193 ; ViDs 23.47-52; BDS 1.5.56-57, 64, 65; Śaṅkha 16.12-16.

[2] MKP 32.27^{ab} ; cf. YS 1.194 ; BDS quoted by Aparārka, p. 276 ; Śaṅkha 16.14.

[3] cf. BDS 1.6.19-21; VDS 3.57; MS 5.124; ViDS 23.57; YS 1.188; VāP 14.68.

[4] cf. YS 1.187; and ViDs 23.56.

[5] *Cf.* YS. 1.197, ViDS 23.41.

[6] *Cf*. YS 1.191 ; GDS 1.45-46 ; VDS 3.48 ; MS 5.126 ; ViDS 23-39.

The metals, vessels, clothes etc. are purified as follows :—Shell, stone, gold, silver, ropes, garments, vegetables, roots, fruits, wicker-work vessels, leather, gems, diamonds, coral, pearls, men's bodies, vessels, camasa vessels (32 4^{cd} – 6), things that are injured (32.12^{ab}) and iron vessels (32 – 8^{a}) are cleansed with water ; copper, iron, bronze, brass, zinc and lead by salt, acid and water (32.7); stones by scrubbing (32.8^{b}) ; oily vessels by warm water (32.8^{cd}) winnowing basket, grain, antelope-skins, pestle, mortar, thick clothes and a store (32.9), grass, wood and medicinal herbs (32.10^{cd}) by sprinkling ; timber, ivory, bone and horn by scraping ; earthen pots by reburning (32.13); things made of udumbara wood by acid ; tin and lead by salt ; bronze by ash and water (32.19^{cd} – 20^{a}) ; bark garments by water and earth (32.10^{ab}) ; woollen clothes and hair by oily sediment of white mustard or the sediment from sesamum ; cotton clothes with water and ash (32.11, 12^{cd}).

All these rules of purification clearly show that the purification of things depends on various circumstances, viz. whether they are metallic or are earthen, whether they are solid or liquid, whether a polluted thing is small in quantity or is a big heap, whether the pollution is extreme or insignificant and so on and so forth.

Purification of the body by means of ācamana and snāna (bath) has already been described under Daily and Periodical Duties and Ceremonies (āhnika and ācāra).

Superstitions, Beliefs and Taboos:

The MKP (47.43ff) contains an account of certain instructions given to an evil spirit named Duḥsaha alias Yakṣman, Mṛtyu's son, [1] about his dwelling and raiment, about certain bad deeds nourishing him and also about his success at certain places and times, excluding a list of other persons and places from his evil influence. Chapter 48 of the MKP also contains the description of the offsprings of Duḥsaha, their evil influences on people and various protectives against them. It contains a vivid description of sinful activities of demonic spirits, one arising out of the other. These chapters require a special study because the various words used therein, especially in Chapter 48, signify many popular things without the exact knowledge of which an accurate translation would be difficult. There appears to be a lot of difference between how the words are to be understood. In this respect one feels like often differing from F. E. Pargiter, Shastri T. D. Pandya and Pandit K. S. Mishra. I have noted the differences at proper places with probable solutions. They are, however, merely suggestions and point out that a deep textual study is necessary particularly to understand many popular superstitions.

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[1] *Vide* Chart II under Cosmogony (Chap. IV, Sec. I).

The accounts of both these chapters are divided into two parts. Part I deals with the account given in MKP 47.43ff and part II deals with that given in MKP Chapter 48.

PART 1

Brahmā's Instructions to Duḥsaha :

He is asked to reside in men's houses ; unrighteous men are his strength and he is satisfied with their neglect to perform the daily duties.[1]. Spider's web (lūtāḥ) and boils (sphoṭāḥ) are his raiment.[2].

He eats whatever is injured, infested with vermin, gazed into by dogs, what is kept in broken pots, what is made still by the breath of the mouth, the fragments that remain from meal, what is unripe, untasteful, what is licked, not consecrated, eaten of by people sitting on broken seats, that has fallen on the seats, eaten in the morning and evening when the quarters are not seen, distinguished by the sound of dancing and musical instruments, polluted, eaten and looked at by a menstruating woman and whatever food and drink have been damaged. Such food is also tabooed in Dharma-śāstra[3] works.

He obtains the rewards of those men who, without taking bath, sacrifice or give alms without faith or in contempt, of what is offered without purifying it by water, what is without essence, what has been exhibited in order to be discarded, what has been given through utter amazement, what is corrupt and has been offered by a person in anger and pain, of the actions of the son or daughter of a remarried widow pertaining to the next world,[4] of those men who fast vainly and delight in gambling and women, who confer benefits according to his (i.e. Duḥsaha's) word, and who are religious hypocrites (baiḍālavratikāḥ)[1] of the study of one who is not a Brahmacārin, of the sacrifice performed by an unlearned man, of the austerities practised in a forest by men indulging in worldly pleasures, and by men of unsubdued soul,[2] of the actions of Brahmins, Kṣatriyas, Vaiśyas and Śūdras who have swerved from their duties, done for gaining the objects of the next world (48.60).

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[1] Tavāśrayo gṛhe puṃsāṃ janaścādhārmiko balam,
puṣṭirnityakriyāhānyā bhavān vatsa gamiṣyati. MKP 47.43.

[2] Lūtāḥ spoṭāśca te vastramāhāraṃ ca dadāmi te,
kṣutaṃ kīṭāvapannaṃ ca tathā śvabhiravakṣitam. *Ibid* 47.44.

[3] Bhagnabhāṇḍagataṃ tadvan mukhavātopaśāmitam,
ucchiṣṭāpakvamasvinnamavalīḍhamasaṃskṛtam.
Bhagnāsanasthitairbhuktamāsannāgatameva ca,
vidiṇgamukhaṃ saṃdhyayośca nṛtyavādyasvanākulam.
Udakyopahataṃ bhuktamudakyā dṛṣṭameva ca,
yaccopaghātavat kiñcit bhakṣyaṃ peyamathāpi vā.
Etāni tava puṣṭyarthamanyaccāpi dadāmi te. *Ibid* 47.44*cd*-48ab.

[4] Aśraddhayā hutaṃ dattamasnātair yadavajñayā.
Yannāmbupurvakaṃ kṣiptamanātmīkṛtameva ca,
tyaktumāviṣkṛtaṃ yattu dattaṃ caivātivismyāt.
Duṣṭaṃ kruddhārtdattaṃ ca yakṣman prāpsyasi tatphalam. *Ibid*, 47.48*cd*-50*ab*.

Instead of 'anātmīkṛtam' the Cal. ed. reads 'anarthīkṛtam' (50.49). It appears that 'Anātmīkṛtam' which is lectio difficilior is simplified into 'Anarthīkṛtam'.

He is nourished by the wealth-procuring ceremonies which are performed for obtainning the bride-price and the ceremonies performed according to wicked books(asat-śāstras). He also obtains what has been studied for the sake of enjoying wealth and what has not been studied truly.[3]

He is powerful in men who approach pregnant woman carnally or transgress Saṃdhyā and daily duties or are corrupted by wicked books, deeds or conversations.[4] His business lies in creating social dissensions, in rendering cookery useless and in interrupting cookery and he enjoys household wranglings.[5]

He is the cause of fear for those who do not nourish the servants, cow and (horses etc. which are used as) conveyances, and whose houses are not sprinkled at twilight.[6]

He overcomes men who disregard propitiatory ceremonies during the evil influence of nakṣatras and grahas, and at the time of three-fold portents.[7]

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[1] The MS 4.195 defines ' Baiḍālavratikās as follows:—
Dharmadhvajī sadā lubdhaśchāmmiko lokadaṃbhakaḥ,
baiḍālavratiko jñeyo hiṃsraḥ sarvābhisaṅghakaḥ.

[2] Vṛthopavāsino martyā dyūtastrīṣu sadā ratāḥ,
tvadbhāṣaṇopakartāro baiḍālavratikāśca ye.
Abrahmacāriṇādhītamijyā ca viduṣā kṛtā,
tapovane grāmyabhujāṃ tathaivānirjitātmanām.
Brāhmaṇakṣatriyaviśāṃ śūdraṇāṃ ca svakarmataḥ,
paricyutānāṃ yā ceṣṭā paralokārthamīpsatām. *Ibid* 47.58-60.

[3] Kanyāśulkopadhānāya samupāste dhanakriyāḥ. . .
Tathaiva yakṣman puṣṭyarthamasacchāstrakriyāśca yā,
yaccārthanirvṛtau kiñcidadhitaṃ yanna satyataḥ.
Tat sarvaṃ tavakāmānśca dadāmi tava siddhaye, *Ibid* 47.51*cd*-53*ab*.

[4] Gurviṇyābhigame saṃdhyā nityakāryavyatikrame.
Asacchāstrakriyālāpaduṣiteṣu ca duḥsaha,
tavābhibhavasāmarthyaṃ bhaviṣyati sadā nṛṣu. *Ibid* 47.53*cd*-54.

[5] Paṅktibhede vṛthāpāke pākabhede tathā kṛte,
nityaṃ ca gehakalahe bhavitā vasatistava. *Ibid* 47.55.

[6] Apoṣyamāṇe ca tathā bhṛtyagovāḥanādike,
asaṃdhyābhyukṣitāgāre kāle tvatto bhayaṃ nṛṇām. *Ibid* 47.56.

[7] Nakṣatragrahapiḍāsu trividhotpātadarśane,
aśāntikaparān yakṣman narānabhibhaviṣyasi. *Ibid* 47.57.

He resides in the house where thorny trees grow, where leguminous plants creep about, where there is a remarried widow and the anthill,[1] wherein live five men, three women and three cows, where there is darkness, fuel and fire,[2] which contains one goat, two asses, five buffaloes, six horses and seven elephants,[3] where spade, sickle, basket, caldron, and other utensils are scattered about,[4] where women sit on the pestle and mortar and upon the threshold, and men utter sacred verses at the privy,[5] where all kinds of corn, whether cooked or uncooked, and also the scriptures are disdained,[6] where fire lies upon the lid of the caldron or is offered with the point of a spoon,[7] where human bones lie and where a corpse remains a whole day and night.[8]

He has no influence over the following persons and places: he who eats only properly cooked food according to rule, who is pure within and without, who is free from covetousness, who governs his wife,[9] and he who establishes the country customs, the conventional ordinances, the laws regarding kinsmen, who performs the japa, homa and the auspicious sacrifice to the gods, who maintains perfect personal purification according to the precepts, and who fashions the public talk,[10] and women who are delighted, not eager to go outside, are always modest (47.66), devotee to their husband's service, keeping aloof from associating with disreputable women and feeding on the food left by their family and husbands (47.73), also the Brahmins, Kṣatriyas, Vaiśyas and Śūdras following their specific duties (47.74-77), the house where the gods and pitṛs are worshipped with their respective oblations, where the female relatives and guests are honoured[1], where there is concord among children, women and men, and among various kinsmen (47.65), where the bedding and viands are suited to the ages and relations of the inmates (47.67), where the inmates are always kind and busy in good deeds, and possess the common household utensils,[2] where the inmates do not sit while the religious preceptors, the aged and dvijas are sitting,[3] where the house-door is not penetrated by trees, shrubs or other vegetation, nor by men who pierce one's vitals,[4] where the man supports himself with the remains of the food offered to the gods, pitṛs, mankind and guests,[5] where the house-holder earns his livelihood without contravencing Śruti and Smṛti, and where his wife is obedient to him from her very soul and where the son shows reverence to his spiritual preceptor and the gods and his father, and where the wife shows due reverence to her husband,[6] which is smeared over at twilights, and thoroughly sprinkled with water and where the bali of flowers is offered,[7] where the Sun sees not the bed (*i.e.* where the people rise in the early morning before sunrise), and where fire and water are constantly kept, where the lamps behold the Sun (these are considered to be the places patronised by Lakṣmī),[8] where there are kept a bull, sandle-wood perfume, lute, mirror, honey and ghee, and where copper vessels are used both for poisons and clarified butter of holy oblations,[9] where the padma, the mahāpadma, a cow eating sweetmeats (modaka), a bull and an Airāvata elephant are drawn or pictured,[10] where the unarmed, the deities, and those who bear arms without engaging in battle, are esteemed worthy of honour by men, where are celebrated as of yore the great urban and rural festivals which were famous of old.[1]

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[1] Yatra kaṇtakino vṛkṣā yatra niṣpāva-vallarī,
bhāryāpunarbhū valmikastad yakṣman tava mandiram. *Ibid* 47.83.

[2] Yasmin gṛhe narāḥ pañca strī trayaṃ tāvatiśca gāḥ,
andhakārendhanāgniśca tadgṛhaṃ vasatistava. *Ibid* 47.84.

[3] Ekacchāgaṃ dvibāleyaṃ trigavaṃ pañcamāhiṣam,
ṣaḍaśvaṃ saptamātaṅgaṃ gṛhaṃ yakṣmāśu śoṣaya. *Ibid* 47.85.

[4] Kuddāladātrapiṭakaṃ tadvat sthālyādibhājanam,
yatra tatraiva kṣiptāni tava dadhyuḥ pratiśrayam. *Ibid* 47.86.

[5] Mūśalolūkhale strīṇāmāsyā tadvadudumbare,
avaskare mantraṇaṃ ca yakṣman tadupakṛttava. *Ibid* 47.87.

[6] Laṅghyante yatra dhānyāni pakvāpakvāni veśmani,
tadvacchāstrāṇi tatra tvaṃ yatheṣṭaṃ cara duḥsaha. *Ibid* 47.88.

[7] Sthālīpidhāne yatrāgnirdatto darviphalena vā,
gṛhetatra hi riṣṭanāmaśeṣāṇāṃ samāśrayaḥ. *Ibid* 47.88.
gṛhe tatra hi riṣṭanām aśeṣāṇāṃ samāśrayaḥ. *Ibid* 47.89.

[8] Mānuṣāsthi gṛhe yatra divārātraṃ mṛtasthitiḥ,
tatra yakṣma tavāvāsastathānyeṣaṃ ca rakṣaṣām. *Ibid* 47.90.

[9] Yaḥ saṅskṛtāśī vidhivacchucirantastathā bahiḥ,
alolupo jītastrikastad gehamapavarjaya. *Ibid* 47.63.

[10] Deśācārān samayān jñātidharmaṃ japaṃ homaṃ maṅgalaṃ devateṣṭim,
samyacchaucaṃ vidhivallokavādāḥ puṃsastvayā kurvato māstu saṅgaḥ. *Ibid* 47.96.

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[1] Pūjyante havyakavyābhyāṃ devatāḥ pitarastathā,
jāmayotithayaścāpi tadgehaṃ yakṣma varjaya. *Ibid* 47.64.

[2] Yatra kāruṇikā nityaṃ sādhukarmaṇyavasthitāḥ,
sāmānyopaskarairyuktāstyajethā yakṣma tadgṛham. *Ibld* 47.68.

[3] Yatrāsanasthāstisthatsu guruvṛddhadvijātiṣu,
na tiṣṭhanti gṛhaṃ tacca varjyaṃ yakṣmanstvayā sadā. *Ibid* 47.69.

[4] Tarugulmādibhirdvāraṃ na viddhaṃ yasya veśmanaḥ,
marmabhedo na vā puṃsastacchreyo bhavanaṃ na te. *Ibid* 47.70.

[5] Devatāpitṛbhṛtyānāmatithināṃ ca vartanam,
yasyāvaśiṣṭenānnena puṃsastasya gṛhaṃ tyaja. *Ibid* 47.71.

[6] Satyavākyān kṣamāśīlān hiṃsrānnānutāpinaḥ,
puruṣānidṛśān yakṣmanstyajethāścānasūyakān. *Ibid* 47.72.

[7] Sadānuliptasaṃdhyāsu gṛhamambusamukṣitam,
kṛtapuṣpabaliṃ yakṣma na tvaṃ śaknoṣi vīkṣitum. *Ibid* 47.80.

[8] Bhāskarādṛṣṭaśayyāni nityāgni salilāni ca,
Sūryāvalokadīpānī lakṣmyā gehāni bhājanam. *Ibid* 47.81.

[9] Yatrokṣā candanaṃ vīṇā ādarśo madhu sarpiṣī,
viṣājyatāmrapātrāṇi tadgṛhaṃ na tavāśrayaḥ. *Ibid* 47.82.

[10] Yatra padmamahāpadmau surabhirmodakāśini,
vṛṣabhairāvatau yatra kalpyate tadgṛhaṃ tyaja. *Ibid* 47.92.

PART II

The Offsprings of Duḥsaha :

Duḥsaha and his wife Nirmārṣṭi,[2] Kali's daughter, had eight sons and eight daughters and these also had many children. These are evil spirits of various sorts connected with the infants, men or women especially pregnant women etc. They are almost all personifications of physical injuries, moral vices and social offences, and many-a-times their actions are depicted true to their names.

The description of their evil influences reflects the Indian belief that human life in general is acted upon by supernatural forces and that man at every step in his course is attended by evil spirits. The operation of demonic power is also recognised in all that befalls a child in its tender years, and even in the mother's womb, the influence of demons is believed to work in the development of the embryo. To these agencies are attributed the diseases and other misfortunes to which men etc. are exposed and various devices are found which largely consist of a series of magical devices intended to protect men and women, mother and child etc. The numerous devices of this kind as mentioned in the MKP against the evil influences of Duḥsaha's children and grand-children include the spells or spoken charms, various natural substances like garlands of flowers, oṣadhis, durvā grass, kuśa grass, mustard seed or white mustard, substances derived from *e.g.* camel's thorn, rhinoceros-bone, picture of a pair of peacocks, and an artificial woman on the house-walls, cow's urine used for bathing, fire, water, incense, lamp, weapon, pestle, ashes, incense ash or that of sacrificial fire etc. etc.

In the following pages are given the chart of Duḥsaha's offsprings and also the details regarding their evil influences and various protectives against them.

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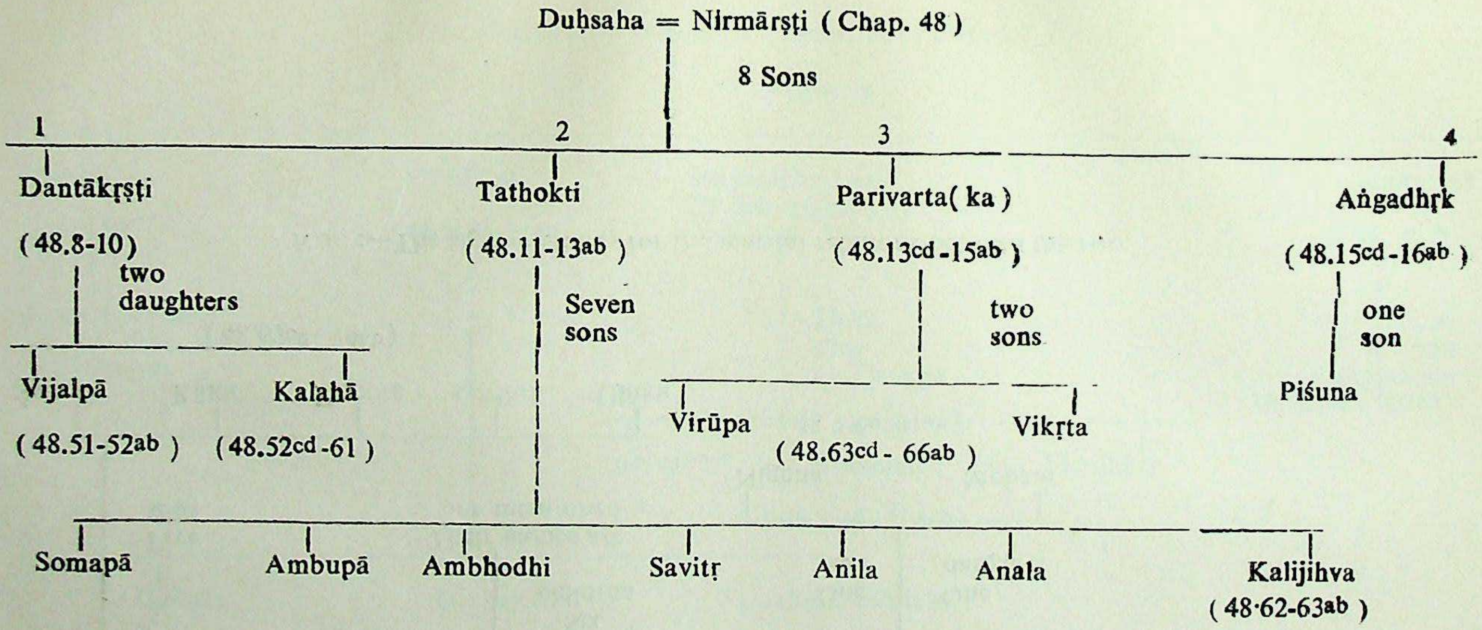
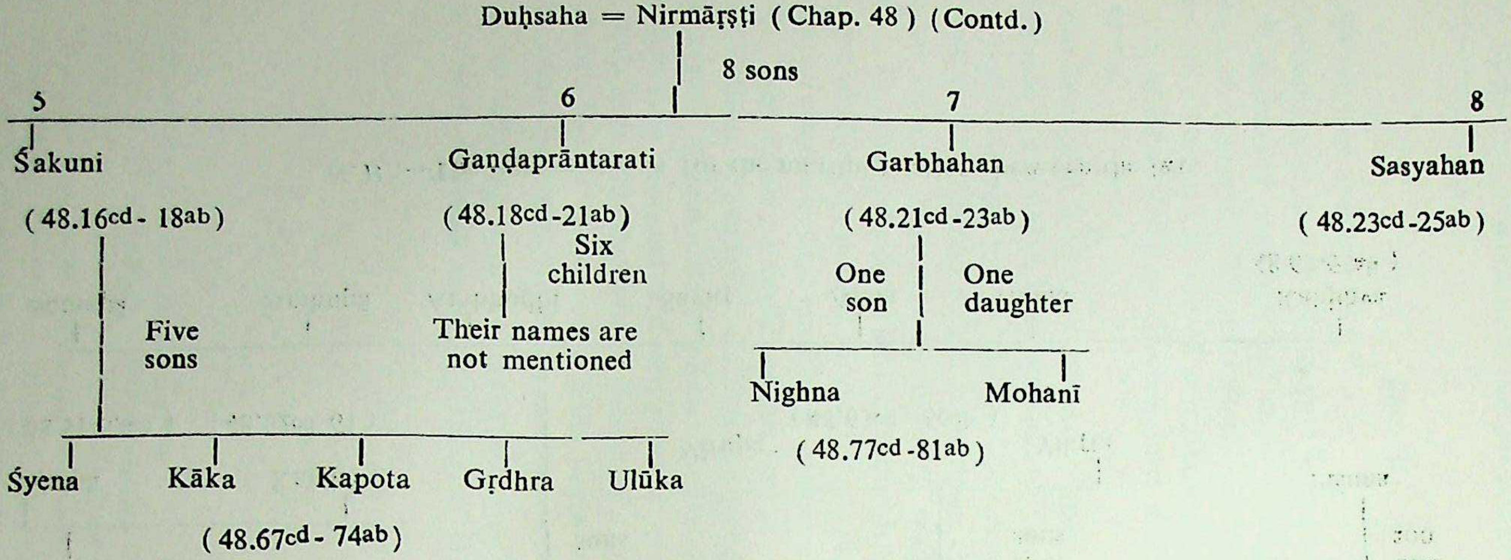
[1] Aśastrā devatā yatra saśastrāścāhavaṃ vinā,
kalpyante manujairacyāstat parityaja mandiram. *Ibid* 47.93.

[2] Nirmārṣṭi means 'one who washes off, or cleans of' coming from $\sqrt{}$nir + mṛj, nir having a bad sense here. F. E. Pargiter takes it to mean 'uncleaned' but how can it mean 'uncleaned' is not clear. The word is 'Nirmāṣṭi' in the Calcutta edition of the MKP. But Pargiter takes it as 'Nirmārṣṭi', vide The Mārkaṇḍeya-Purāṇa, E. Tr., p. 257.

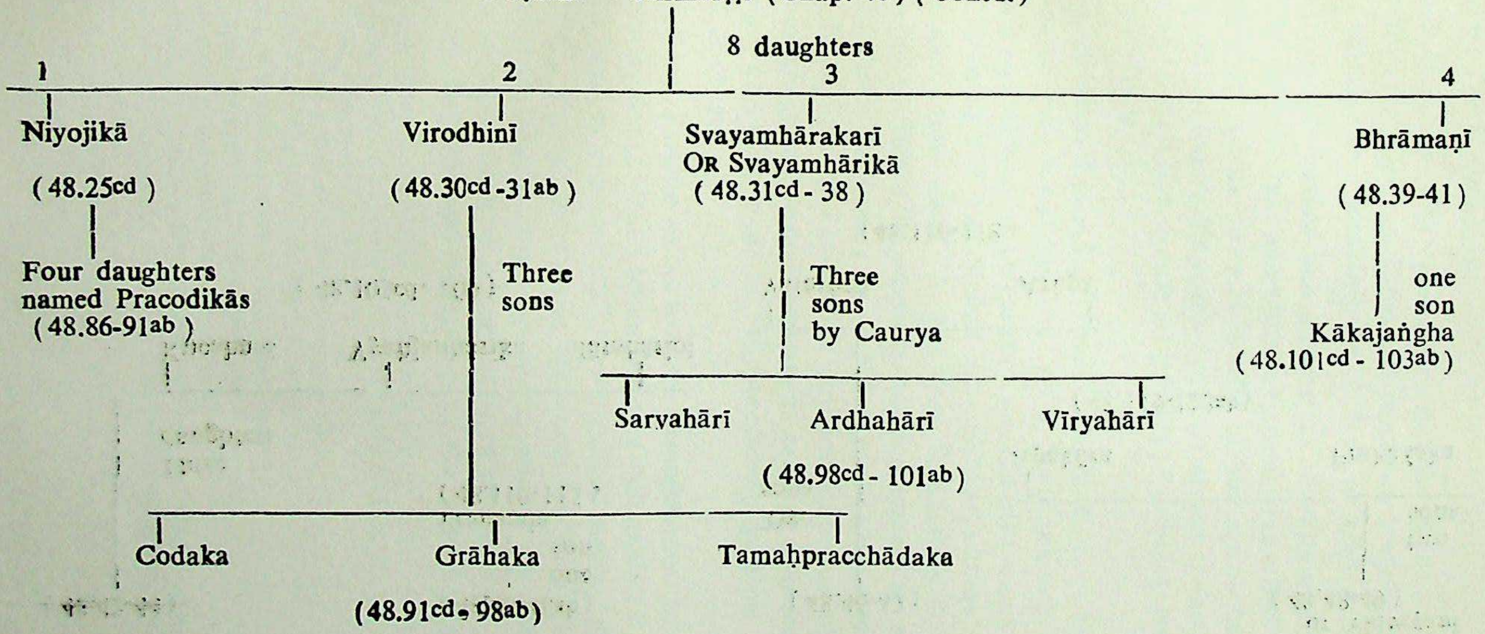

Duḥsaha = Nirmārṣṭi (Chap. 48)
8 Sons
1
2
3
4
Dantākṛṣṭi
(48.8-10)
two daughters
Vijalpā
(48.51-52ab)
Kalahā
(48.52cd -61)
Tathokti
(48.11-13ab)
Seven sons
Parivarta(ka)
(48.13cd -15ab)
two sons
Virūpa
Vikṛta
(48.63cd - 66ab)
Aṅgadhṛk
(48.15cd -16ab)
one son
Piśuna
Somapā
Ambupā
Ambhodhi
Savitṛ
Anila
Anala
Kalijihva
(48·62-63ab)

N.B.:—The sign = stands for the marital relations between the two.

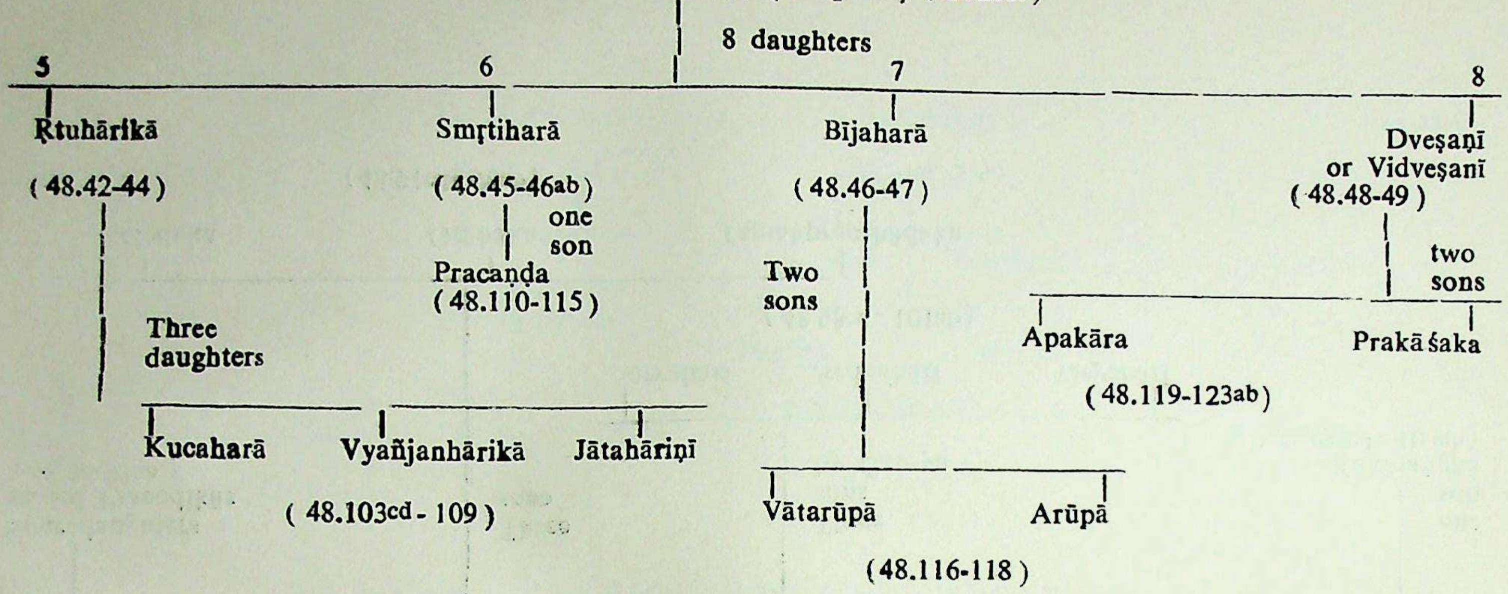

Duḥsaha = Nirmārṣṭi (Chap. 48) (Contd.)
8 sons
5
6
7
8
Śakuni
(48.16cd - 18ab)
Five sons
Śyena
Kāka
Kapota
Gṛdhra
Ulūka
(48.67cd - 74ab)
Gaṇḍaprāntarati
(48.18cd -21ab)
Six children
Their names are not mentioned
Garbhahan
(48.21cd -23ab)
One son
One daughter
Nighna
Mohanī
(48.77cd -81ab)
Sasyahan
(48.23cd -25ab)

N.B. :—The sign = stands for the marital relations between the two.

Duḥsaha = Nirmārṣṭi (Chap. 48) (Contd.)


8 daughters
1
2
3
4
Niyojikā
(48.25cd)
Four daughters named Pracodikās
(48.86-91ab)
Virodhinī
(48.30cd-31ab)
Three sons
Codaka
Grāhaka
Tamaḥpracchādaka
(48.91cd, 98ab)
Svayamhārakarī
Or Svayamhārikā
(48.31cd-38)
Three sons by Caurya
Sarvahārī
Ardhahārī
Vīryahārī
(48.98cd-101ab)
Bhrāmaṇī
(48.39-41)
one son
Kākajaṅgha
(48.101cd-103ab)

Duḥsaha = Nirmārṣṭī (Chap. 48) (Contd.)



8 daughters
5
6
7
8
Ṛtuhārikā
(48.42-44)
Three daughters
Kucaharā
Vyañjanhārikā
Jātahāriṇī
(48.103cd - 109)
Smṛtiharā
(48.45-46ab)
one son
Pracaṇḍa
(48.110-115)
Bījaharā
(48.46-47)
Two sons
Vātarūpā
Arūpā
(48.116-118)
Dveṣaṇī
or Vidveṣaṇī
(48.48-49)
two sons
Apakāra
Prakāśaka
(48.119-123ab)

Dantākṛṣṭi (*Tooth-Attracter*) :

He is an evil spirit of disease specially dangerous to infants. He resides in the teeth of newly-born babes and produces bristling of their teeth with a desire of effecting their sprouting very difficult or troublesome.

The remedies against him are casting of white mustard on the bed and teeth of the child, bathing him with the medical herb called sauvarcala (Sochal salt prepared by boiling down soda with emblic myrobolan ;[1] Guj. Sancaḷa), reciting good scriptures, tying on his neck an amulet of camel's thorn (a shrub of the bean family which camels eat greedily)[2] and rhinoceros-bone, and dressing him with linen cloth.[3]

F. E. Pargiter, Shastri T. D. Pandya and Pandit K. S. Mishra misunderstand the phrase 'cikīrṣuḥ duḥsahāgamam'. Pargiter translates it as : "with the desire of effecting an attack from Duḥsaha ;[4] Pandya also translates it as: "for the entry of Duḥsaha ;"[5] and Mishra also translates it as: "under his resort Duḥsaha also comes there."[6] But these translations do not fit in with the present context. Hence the proper translation appears to be : Dantākṛṣṭi does so " with a desire of effecting the sprouting of the teeth very difficult or troublesome." It is quite well-known that the teeth-sprouting of children is a very troublesome thing and we do observe them bristling their teeth when their teeth sprout out. This thing is put here in superstitious garb *viz.* as the work of an evil spirit of disease

Moreover, Pargiter seems to have misunderstood the verse 48.10cd also which he translates as : "and by supporting (vidhāraṇāt) it on a camel, a thorn, a sword, a bone, or a linen cloth". 'Vidhāraṇa' means 'putting on' and not 'supporting'. He misunderstands the words 'uṣṭrakaṇṭaka' (camel's thorn) and 'khaḍgāsthi' (rhinoceros-bone) which he takes separately and takes khaḍga to mean a sword.[7] Amulets of camel's thorn serves as an example of sympathetic magic. Pandya[8] and Mishra[9] omit the word 'kaṇṭaka' and construe

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[1] Monier Williams, A Sanskrit-English Dictionary, p. 1255.

[2] Thomas Davidson (Compiler); Geddle J-Liddell (Reviser and expander), Chamber's Twentieth Century Dictionary, p. 134.

[3] Dantākṛṣṭiḥ prasūtānāṃ bālānāṃ daśanasthitaḥ,
karoti dantasaṅgharṣaṃ cikīrṣuḥ duḥsahāgamam.
Tasyopaśamanaṃ kāryaṃ suptasya sitasarṣapaiḥ,
śayanasyoparikṣiptaiḥ mānuṣaiḥ daśanopari.
Sauvarcalauśadhīsnānāt tathā sat-chāstrakīrtanāt,
uṣṭrakaṇṭaka khaḍgāsthikṣaumavastravidhāraṇāt. MKP 48.8-10.

The Bombay edition reads 'gaṅgāsthi', but the correct reading appears to be 'khaḍgāsthi' as in the Cal. ed. (51.10).

[4] The Mārkaṇḍeya-Purāṇa, E. Tr., pp. 257-258.

[5] The Mārkaṇḍeya-Purāṇa, Guj. Tr., p. 160.

[6] The Mārkaṇḍeya-Purāṇa, Hin. Tr., p. 161.

[7] *Op. cit.*, p. 258. [8] *Op. cit.*, p. 160. [9] *Op. cit.*, p. 161.

'uṣṭra' and 'khaḍga' with 'asthi' and take them to mean the bone of camel or rhinoceros.

Tathokti :

This is an evil spirit supposed to assign good and evil fortune to men. Hence it is advised to speak good and auspicious things, and to praise Viṣṇu, Brahmā and one's own family deity.[1] The worship of the family deity does not figure in the Sūtras. The Saṅkha-Smṛti (quoted by Mitākṣarā on YS 1.12) refers to her worship when it says that the name of a child should be connected with one's family deity.

Kalijihva (Black-tongue):

He resides in palms (tālaniketanaḥ;[2] and abiding in man's tongues, he engages them in discussions.[3]

Vijalpā (Chatterer) :

She is a malevolent spirit who indulges in contemptous, false and corrupt talk. She can be vanquished by pondering on her and by preserving self-control.[4]

Kalahā (Quarreller):

She is a demonic spirit supposed to create quarrels in men's houses and perish families. She is subdued by offering blades of dūrvā grass smeared with honey, ghee and milk in the bali ceremony, by offering a sacrifice to the fire and by extolling the Sun for averting evil from all living beings, infants and their mothers.

The kuṣmāṇḍas (a class of demons or demigods attached to Śiva[5]) and Yātudhānas (a kind of evil spirit or demon[6]) etc. should be worshipped to attain the vidyās, penances, religious vows and great moral duties, and also during the cultivation of land and in the profits of trade, for removing every evil deed and results of great sins and whatever else that causes obstacles, and for pacifying in marriages, ceremonies performed for increase of prosperity, meritorious undertakings, yoga, worship of spiritual teachers and the gods and rites of prayers and sacrifice, the pilgrimages, bodily health, pleasures, happiness, liberality, wealth and also among the aged, children and sick (48.52^{cd}-61).

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[1] Tiṣṭhatyanyakumārastu tathāstvityasakṛd bruvan,
śubhāśubhe nṛṇāṃ yuṅkte tathoktistacca nānyathā.
Tasmādaduṣṭam amaṅgalyaṃ vaktavyaṃ panditaiḥ sadā,
duṣṭe stute tathaivokte kīrtaniyo Janārdanaḥ.
Carācaragururbrahmā yā yasya kuladevatā, MKP 48.11-13*ab*.

[2] Pargiter suggests here another reading 'tāluniketanaḥ' *i.e.* he resides in palate.

[3] Tathokteḥ kalijihvo'bhut putrastālaniketanaḥ,
sa yeṣāṃ rasanāsaṃsthaḥ tānasādhun vivādayet/. MKP 48.62*cd*-63*ab*.

No remedy is prescribed against Kalijihva.

[4] Avajñānṛtaduṣṭoktir vijalpā tatpraśāntaye.
Tāmeva cintayet prājñaḥ prayataśca gṛhī bhavet, MKP 51*cd*-52*ab*.

[5] Monier Williams, *op. cit.*, p. 298.

[6] Monier Williams, *op. cit.*, p. 849.

Parivarta(*ka*) (The Interchanger):

He is a maleficient spirit supposed to interchange the foetus between one womb and another and also the words in the mouth of a speaker. The white mustard and the "Rakṣoghna" mantras [1] serve as charms against him. [2]

Virūpa (Deformed) *and Vikṛta* (Ill-Health):

Virūpa and Vikṛta are supposed to frequent the trees, mountains, ditches, ramparts and the sea, and to interchange foetus from one pregnant woman to another. In the MKP pregnant women are warned against visiting the trees etc. [3] We also find Suśruta in his Āyurveda (3.10.1) warning the pregnant woman against walking in the open air, or visiting such spots as are specially frequented by demons, *viz.* deserted houses, tombstones and trees in places of burial.

Angadhṛk (The Assailer of the Body):

This spirit is supposed to announce good or bad fortune which is indicated by throbbing of the limbs of men's bodies. The charm against him is striking the body with kusa grass. [4]

Piśuna :

He abides in the marrow inside the men's bones and consumes the energy of those who do not preserve self-control (ajitātmanām). [5] Pargiter translates the word ajitātmanām as, "even of invincible men"[1] but the translation suggested above also seems to fit with the present context.

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[1] RV 4.4.1-5; VS 13.9-13; TS 1.2.14.1-2; AV 1.28; 5.29.

[2] Anya garbhe parān gacchan sadaiva parivartayan.
Ratimāpnoti vākyaṃ ca vivakṣoranyadeva yat,
parivartakasaṃjño'yaṃ tasyāpi sitasarṣapaiḥ.
Rakṣoghnamantrajapyaiśca rakṣāṃ kurvīta tattvavit, MKP 48.13*cd*-15*ab*.

[3] Parivartasutau dvau tu virūpavikṛtau dvija.
Tau tu vṛkṣādriparikhāprākārāmbhodhi saṃśrayau,
gurviṇyāḥ parivartantau kurutaḥ pādapādiṣu.
Krauṣṭuke parivartaḥ syād garbhasyānyodarāt tataḥ,
na vṛkṣaṃ caiva naivādriṃ na prākāraṃ mahodadhim.
Parikhāṃ vā samākrāmedabalāgarbhadhāriṇī, MKP 48.63*cd*-66*ab*.

[4] Anyaścānilavan nṛṇāmaṅgeṣu sphuraṇodilam.
Śubhāśubhaṃ samācaṣṭe kuśaistasyāṅgatāḍanam, MKP 48.15*cd*-16*ab*.

[5] Angadhṛk tanayaṃ lebhe piśunaṃ nāma nāmataḥ.
Sosthimajjāgataḥ puṃsāṃ balamattyajitātmanām, MKP 48.66*cd*-67*ab*.

Śakuni (Omen) :

He abides in crows, dogs etc. and announces weal or woe. Hence evil matters should be delayed, new undertakings abondoned and good matters performed immediately.[2]

Śyena (Hawk) :

Kāka (Crow) :

Kapota (Pigeon):

Gṛdhra (Vulture) :

Ulūka (Owl) :

These are supposed to be possessed by Mṛtyu, Kāla, Yama, Vyādhi and Nirṛti respectively.[3] It is a portent if Śyena and others alight on one's head, and hence such a one should take effectual pacificatory measures for one's safety. One should abondon the house and employ pacificatory measures if these are born in house or if they build their nests there. Even in sleep it is unlucky to see a Pigeon.[4]

Gaṇḍaprāntarati (*The Reveller in Borders of the Cheeks* : *By Lakṣaṇā It may Mean 'The Resider In'* :

He is said to abide in the borders of the cheeks for half a muhūrta and consume every undertaking. The charms against him are recitations by Brahmins, praise of the gods, extracting of the roots, ablutions with cow's urine and mustard seed, worship of the constellations and planets, and observance of righteousness prescribed in the Upaniṣads, reading the Śāstras, and contempt for birth.[1]

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[1] *Op. cit.*, p. 263.

[2] Kākādipakṣisaṃstho'nyaḥ śvāderaṅgagatopi vā.
Śubhāśubhaṃ ca śakuniḥ kumāro'nyo braviti vai,
tatrāpi duṣṭe vyākṣepaḥ prāraṃbhatyāga eva ca.
Śubhe drutataraṃ kāryamiti prāha prajāpatiḥ, MKP 48.16*cd*-18*ab*.

[3] These five are put together as 'suras' and 'asuras' (48.68), but which of them is 'sura' and which is 'asura' is not clear. Here there is a symbolism. Ofcourse it is not clear. It can be explained as follows:—

Śyena is the symbol of Mṛtyu because both of them attack things suddenly. Kāka is associated with Kāla possibly because of the belief that crows live long. In some religions Kapota is associated with death. Gṛdhra is the symbol of illness because it is very avaricious and avarice may bring illness. Ulūka is the symbol of Nirṛti, the goddess of death, or hell. It is popularly associated with evil.

[4] MKP 48.67*cd*-74*ab*.

His Six Children :

These are also the evil spirits connected with women. They are supposed to dwell in women's menses. One child takes possession of the first four days after menstruation, another is powerful on the eleventh day, another at dawn and two others on occasions of śrāddhas and alms-giving, and another at festival. Hence men are advised to avoid these days in sexual intercourse.[2]

Garbhahan (The Foetus-Destroyer) :

He is an evil spirit supposed to destroy the fruit of pregnant ladies. Hence pregnant ladies are warned to preserve constant personal purification, to write out famous spells, to wear auspicious garlands etc., to dwell in well-cleaned houses and to abstain from over-exertion.[3]

Nighna (Slayer) *and Mohanī* (Beguiler) :

These two demonic spirits are also connected with pregnant ladies. Nighna first enters within and eats foetus and then Mohanī beguiles it, as a result of which offsprings are born as snakes, frogs, tortoise and reptiles or as ordure.

Nighna enters into the six months pregnant women who, in waywardness, eats flesh, seeks the shade of trees by night or cross-roads, stands in a cementary or any place pervaded by strong smells, who leaves off her upper garment or who weeps at mid-night.[4]

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[1] Gaṇḍāntesu sthitaścānyo, muhūrtārdhaṃ dvijottama.
Sarvāraṃbhām kumārotti śamaṃ tasya niśāmaya,
viproktyā devatāstutyā mūlotkhātena ca dvija.
Gomūtrasarṣapasnānaistadṛkṣagrahapūjanaiḥ,
punaśca dharmopaniṣatkaraṇaiḥ śāstradarśanaiḥ.
Avajñayā janmanaśca praśamaṃ yāti gaṇḍavān, MKP 48.18^{cd}-21^{ab}.

Pandya and Mishra take 'mūlotkhātena' to mean 'by pacifying the mūla constellation', vide *op. cit.*, p. 161 and *op. cit.*, p. 161.

[2] Ṣaḍapatyāni kathyante gaṇḍaprāntaratestathā,.
Strīṇāṃ rajasyavasthānaṃ teṣām kālaśca me śruṇu,
catvaryahāni pūrvāṇi tathaivanyat trayodaśam.
Ekādeśaṃ tathaivānyadapatyaṃ tasya vai dine,
anyaddinābhigamane śrāddhadāne tathāpare.
Parvasvathānyat tasmāttu varjyānyetāni paṇḍitaiḥ, MKP 48.74^{cd}-77^{ab}.

[3] Garbhe strīṇāṃ tathā'nyastu kalalāśī sudāruṇaḥ.
Tasya rakṣā sadā kāryā nityaṃ śaucaniṣevaṇāt,
prasiddhamantralikhanācchastamālyādidhāraṇāt.
Viśuddhagehāvasanādanāyāsācca vai dvija, *Ibid*, 48.21^{cd}-23^{ab}.

[4] Garbhahantuḥ suto nighno mohanī cāpi kanyakā.
Praviśya garbhamattyeko bhuktvā mohayate'parā,
jāyante mohanāttasyāḥ sarpamaṇḍūkakacchapāḥ,

Sasyahan (The Crop-Destroyer):

He is a malevolent spirit supposed to destroy the growth of the crops. The charms against him are wearing of worn out shoes, walking in anticircumambulating side, causing a cāṇḍāla to enter the field, offering bali outside and reciting mantras called ‘Somāṃbu.[1]’[2] Pargiter translates ‘Somāṃbu-parikīrtanāt’ as ‘by eulogizing soma juice.[3]

Kṣudraka (Puny):

He injures the growth of the crops, when he has gained a weak place. He, who sows highly pleased at the beginning of an unauspicious day, provides an entry behind him for this spirit into their fields and the neighbouring fields. Hence it is advised to give up ploughing on unauspicious days, otherwise this spirit troubles him and his neighbours. Hence a man should worship the Moon on an auspicious day before beginning the ploughing and saw his seed in gladness and contentment, with a companion.[4]

Niyojikā (*The Inciter*):

She is an evil spirit inciting men to adultery and appropriating other’s wealth. The charms against her are recitation of purifying prayers and abstinence from anger etc.[5]

Sarīsṛpāṇi cāyāni purișamathavā punaḥ,
ṣaṇmāsād gurviṇī māṃsamaśnuvānāmasaṃyatāṃ.
Vṛkṣacchāyāśrayāṃ rātrāvathavā tricatuṣpathe,
śmaśānakaṭabhūmiṣṭhāmuttarīyavivarjtām.
Rudyamānāṃ niśīthe’ tha āviśet tāmimau strīyam, *Ibid* 48.77^{cd}-81^{ab}.

[1] Probably RV 1.23.19-21.

[2] Tathaiva sasyahā cānyaḥ sasyardhimuahanti yaḥ.
Tasyāpi rakṣāṃ kurvīta jīrṇopānadvidhāraṇāt,
tathāpasavyagamanāccaṇḍālasyapraveśanāt.
Bahirbalipradānācca somāṃbu parikīrtanāt, MKP 48.23^{cd}-25^{ab}.

[3] *Op. cit.*, p. 259.

[4] Sasyardhim sa sadā hanti labdhvā randhraṃ srṇuṣva tat,
amaṅgalyadinārambhe sutṛpto vapate ca yaḥ.
Kṣetreṣvanupraveśaṃ vai karotyantopasangiṣu.
Amaṅgalyādinārambhaṃ maṅgalānāṃ ca varjayet,
(mahadbhayaṃ prayacchanti yatra vai tatprasaṅgiṣu),
tasmāt kalpaḥ supraśaste dine’bhyarcya niśākaram.
Kuryādāraṃbhamputiṃ ca hṛṣṭastuṣṭaḥ sahāyavān, MKP 48.82-85^{ab}.

[5] Paradāraparadravyaharaṇādiṣu mānavān,
niyojayati caivānyā kanyā sā ca niyojikā,
tasyāḥ Pavitrapathanāt krodhalobhādivarjanāt.
Niyojayati māmeṣa virodhācca vivarjanāt,
ākṛṣṭonyena manyeta tāḍito vā niyojikā.
Niyojayatyenamiti na gacchet tadvaśaṃ budhaḥ,
paradārādisaṃsarge cittamātmānameva ca.
Niyojayatyatra sā māmiti prājño vicintayet, MKP 48.25$_{c}$^{d}-29^{ab}.

Pracodikāḥ (*Instigaters*) :

These female evil spirits always enter into intoxicated, franctic and wanton men and women to destroy them. They pause adharma as dharma, akāma as kāma, anartha as artha and amokṣa as mokṣa and hence in the absence of purity people are presented indisciplined in different ways. These spirits enter into a house, the twilights, the planets and the threshold, and where bali is offered to Dhātṛ and Vidhātṛ at proper time. They make a sudden attack upon men and women who eat or drink with drops of water clinging to them.[1]

Virodhinī (*The Strife-Maker* ; *Lit. The Impeder*) :

She is an evil spirit causing opposition between loving married couples, among relatives and friends ; between parents and children and among fellow-caste people. She is pacified by enduring outrageous language and observing good conduct as prescribed by the scriptures.[2]

Codak (*Instigator*), *Grāhaka* (*Seizer*) *and Tamaḥpracchādaka* (*Gloom-Enveloper*) :

These spirits display their activity where the pestle and mortar are befouled by contact with oil of the lamp or are crossed, or are used by women as seats or shoes, where the winnowing basket or hatchet are used as seats, and where pastime is held in a house which has been cowdunged but now worshipped, and where fire is taken up and carried elsewhere in the bowl of a spoon.[3]

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[1] Jātaṃ pracodikāsaṃjñaṃ tasyāḥ kanyācatuṣṭayam,
mattonmattapramattānstu narānnārīstu tāḥ sadā.
Samāviśanti nāśāya codayantīha dāruṇam,
adharmaṃ dharmarūpeṇa kāmaṃ cākāmarūpiṇam.
Anarthaṃ cārtharūpeṇa mokṣaṃ cāmokṣarūpiṇam,
durvinītān vināśau ca darśayanti pṛthaṅg narān.
Bhraṃśatyābhiḥ praviṣṭābhiḥ puruṣārthāt prthaṅg narāḥ,
tāsāṃ praveśaśca gṛhe saṃdhyṛkṣeṣu hyudumbare.
Dhātre vidhātre baliryatra kāle na dīyate ca,
bhuñjatāṃ pibatāṃ vāpi saṅgibhir jalavipruṣaiḥ.
Naranāriṣusaṅkrāntistāsāmāśvabhijāyate, *Ibid*, 48.85^{cd}-91^{ab}.

Pargiter have misunderstood the verse 86. He takes 'procodikā', 'Matta', 'Unmatta' and 'Pramatta' as the names of four daughters of Niyojikā (*op. cit.*, p. 264). But the words Matta, Unmatta and Pramatta are the adjectives of the words 'men' and 'women' (in the same verse).

[2] Virodhaṃ kurute cānyā daṃpatyoḥ prīyamāṇayoḥ.
Bandhunāṃ suhṛdāṃ pitroḥ putraiḥ sāvarṇikaiśca yā,
virodhinī sā tadrakṣā kurvīta balikarmaṇā.
Tathativādasahanācchāstrācāraniṣevaṇāt, *Ibid* 48.29^{cd}-31^{ab}.

[3] Pradīpatailasaṃsargadūṣite laṅghite khale.
Musalolūkhale yatra pāduke vāsane strīyaḥ,
śūrpadātrādikaṃ yatra padākṛṣṭaṃ tathāsanam.

Codaka dwells in men's and women's tongues and utters falsehood as truth. He works calumny in the house. Grāhaka, who is exceedingly evil-minded, dwells in men's ears and takes hold of people's words. Tamaḥpracchādaka attack men's minds and enveloping them with darkness arouses anger.[1]

Svayamhārakarī (*-Hārikā*) :

(Voluntary Thief) :

She is supposed to destroy grain from granaries and houses, milk from cows, and ghee, and produce from prolific things, and she is ever addicted to concealment. She consumes half-cooked food from kitchen, whatever is kept in the store-house, and whatever food is being served up along with the person who eats it. She takes the remains of food from men and also their food, and is hard to be restrained. She robs the success and prosperity from the place of karmans and from the abodes. She is supposed to deprive milk out of cow's udders and women's breasts, ghee from curled milk, oil out of sesamum, sura from surāgāra (liquor-stores), colour out of saffron and other coloured objects, and the thread out of cotton clothes. The charms against her are making a pair of peacocks and an artificial woman, and drawing prophylactic marks on the house should be avoided. Applying the ashes of the incense and of fire of sacrifices, offered to the gods, to the vessels of milk etc. also serve as a charm against her.[2]

Yatropaliptenābhyarcya vihāraḥ kriyate gṛhe,
darvīmukhena yatrāgnirāhṛto'nyatra nīyate.
Virodhinīsutastatra vijṛṃbhante pracoditaḥ, *Ibid* 48.92^{cd}-95^{ab}.

[1] Eko jihvāgataḥ puṃsāṃ strīṇāṃ cālikasatyavān.
Codako nāma sa proktaḥ paiśunyaṃ kurute gṛhe,
avadhānagataścānyaḥ śravaṇastho'tidurmatiḥ.
Karoti grahaṇaṃ teṣāṃ vacasāṃ grāhakastu saḥ,
ākrāmyanyo mano nṛṇāṃ tamasācchādya durmatiḥ.
Krodhaṃ janayate yastu tamaḥpracchādakastu saḥ, *Ibid*, 48.95^{cd}-98^{ab}.

[2] Dhānyaṃ khalād gṛhād goṣṭhāt payaḥ sarpiṣtathāparā.
Samṛddhiṃ ṛddhimaddravyādapahanti ca kanyakā,
sā svayaṃhāriketyuktā sadāntardhānatatparā.
Mahānasādardhasiddhamannāgārasthitaṃ tathā,
pariviṣyamāṇaṃ ca sadā sārdhaṃ bhuṅkte ca bhuñjatā.
Uccheṣaṇaṃ manuṣyaṇāṃ haratyannaṃ ca durharā,
karmāntāgāraśālābhyaḥ siddharddhiṃ harati dvija.
Gostrīstanebhyaśca payaḥ kṣīrahārī sadaiva sā,
dadhno ghṛtaṃ tilāttailaṃ surāgārattathā surām.
Rāgaṃ kusumbhakādināṃ kārpāsāt sūtrameva ca,
sā svayamhārikā nāma haratyavirataṃ dvija.
Kuryācchikhaṇḍinordvandvaṃ rakṣārthaṃ kṛtrimāṃ strīyam,
rakṣāścaiva gṛhe lekhyā varjyā cocchiṣṭatā tathā.
Homāgni devatā dhūpa bhasmanā ca pariṣkriyā,
kāryā kṣīrādibhāṇḍānāmevaṃ tadrakṣaṇaṃ smṛtam. *Ibid*, 48,31^{cd}-38.

Sarvahārī (*He Who Steals The Whole*) :

Ardhahārī (*He Who Steals The Half*) :

Vīryahārī (*He Who Steals One's Vigour*) :

These are supposed to sport and derive their pleasure in the houses of those who do not rinse their mouths after meal, observe bad customs, and among them who enter the kitchen with unwashed feet, and in granaries and cattle-pans and houses where perfidy prevails.[1]

Bhra(ā)maṇī (*Bewilderer*) :

She is a female demon supposed to produce perturbation in a man who dwells in one place. As a protection against her, the man should scatter white mustard on his seat, bed and the ground where he sits and should reflect, "This wicked, evil-minded (spirit) causes me to go astray". He should also mutter the "Bhuvas"[2] hymn repeatedly with composed mind.[3]

Kākajaṅgha (*Crow-Thigh*) :

No one possessed by him feels any pleasure in anything. He enters into the man who sings while dining, dances and laughs in the morning and indulges in sexual intercourse at twilight (Bhuñjan yo gāyate maitre gāyate hasate ca yaḥ। saṃdhyāmaithuninaṃ caiva naramāviśati dvija॥ c 48.102^{cd} - 103^{ab}). The word 'maitre' is misunderstood by Pargiter who translates the verse : "He enters into the men, who, while eating sings to a friend, and who sings and laughs at the same time, and who indulges in sexual intercourse during the twilight."[4] One is not clear why the spirit Kākajaṅgha should enter a man if he sings to a friend while dining and if he sings and laughs at the same time. One can understand that singing while taking food one may give scope for the entry of the bad spirit because it is a superstition that such spirits enter during a period of some mistake *e.g.* entering of Kali into Nala,[5] but not because it is done to a friend. Similarly, singing and laughing together need not necessarily constitute a fault. The difficulty can be removed if 'maitre' is construed with

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[1] Anācāntagṛheṣvete mandācāragṛheṣu ca.
Aprakṣālitapādeṣu praviśatsu mahānasam,
Khaleṣu goṣṭheṣu ca vai dohoyeṣu gṛheṣu vai.
Teṣu sarve yathānyāyaṃ viharanti ramanti ca. *Ibid*, 48.99^{cd}-101^{ab}.

[2] RV. 1.15.1; AV 12.1.

[3] Udvegaṃ janayatyanyā ekasthānanivāsinaḥ,
puruṣasya tu yā proktā bhrāmaṇī sā tu kanyakā.
Tasyātha rakṣā kurvīta vikṣiptaiḥ sitasarṣapaiḥ,
āsane śayane corvyāṃ yatrāste sa tu mānavaḥ.
Cintayecca naraḥ pāpā māmeṣā duṣṭacetanā,
bhrāmyatyasakṛjjapyaṃ bhuvaḥ sūktaṃ samādhinā. *Ibid*, 48.39-41.

[4] *Op. cit.*, p. 266.

[5] Mbh, Cr. Ed., 3.56.3.

'gāyate hasate ca yaḥ' in contrast to 'Saṃdhyām'; 'maitre'[1] meaning at the time of the Sun *i.e.* in the morning when dancing and laughing would certainly constitute a fault on strictly puritanical grounds.

Ṛtuhārikā (or -Hāriṇī, the Menses Stealer):

She is a female demon supposed to deprive women of their monthly courses, when they have begun, and before they have begun. She is subdued if women bathe at places of pilgrimage, temples, sacred public places, mountains, confluence of rivers and in excavated places. The knowers of mantras (mantravid) and principles of evil spirits (bhūtatatvajña) should cause them to bathe at the four changes of the moon and at dawn, and the physician skilled in medicine should also cause them to bathe with the herbs. So also the gods at the places of pilgrimage etc. should be worshipped with dhūpa and lamp, food etc.[2]

Kucaharā (The Breasts Stealer):

She deprives maidens of their breasts if their marriage rites are not performed duly or are performed after the prescribed time.[3]

Vyañjanahārikā:

She is a female demon supposed to remove the hair of a woman's pudenda,[4] if she has been married without duly offering the śrāddha rite and without worshipping the mātṛkās therein.[5] This shows that the śrāddha rite (*i.e.* the Ābhyudayika śrāddha which is performed on auspicious events like the birth of a son, marriage ceremonies; (27.4 ff) and the mātṛkāpūjana formed important marriage rites. The mātṛkās do not figure in the sūtras. But their worship was prevalent certainly in the first centuries of the christian era throughout India.[6] The GDS prescribes that at the beginning of all rites the Mātṛs together with Gaṇeśa have to be worshipped and it names fourteen mātṛs such as Gaurī, Padmā, Śacī, Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Svadhā, Svāhā, Dhṛti, Puṣṭi, Tuṣṭi and one's own deity (abhīṣṭā-devatā) (1.11-13).[1] In the MKP (85.12 ff) seven mātṛs have been named as mātṛgaṇa, *e.g.* Brahmāṇī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Nārasiṃhī and Aindrī.

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[1] Even the word 'mitre' would have given the same meaning.

[2] Strīṇāṃ puṣpaṃ haratyanyā pravṛttaṃ sā tu kanyakā,
tathā pravṛttaṃ sā jñeyā duḥsahā ṛtuhārikā.
Kurvīta tīrthadevaukaścaityaparvatasānuṣu,
nadīsaṅgamakhāteṣu snapanāṃ tat praśāntaye.
Mantravid bhūtatatvajñaḥ parvasūṣasi ca dvija,
(teṣāṃ tu pūjanaṃ kāryaṃ dhūpavartyupahārakaiḥ),
cikitsājñaśca vai vaidyaḥ saṃprayuktairvarauṣadhaiḥ. *Ibid* ,48.42-44.

Instead of 'bhūtatatvajña' at the end of 48.44^{c}, the Cal. ed. reads 'Kṛtatatvajña' which means the 'knower of principles of action' (51.44^{c}).

[3] Yasyā na kriyate sarvaḥ samyag vaivāhiko vidhiḥ,
kālātito'thavā tasya haratyekākucadvayam. *Ibid*, 48.105.

[4] Monier Williams, *op. cit.*, p. 1029.

[5] Samyac śrāddhamadattvā ca tathānabhyarcya mātṛkāḥ,
vivāhitāyāḥ kanyāyāḥ harati vyañjanaṃ tathā. *Ibid*, 48.106.

[6] For several sources about mātṛkāpūjana, vide Kane P. V., *op. cit.*, Vol. 2, pp. 217-218.

Jātahāriṇī :

When the lying-in chamber is destitute of fire, water, incense, lamp, weapon, pestle, ashes and mustard seed, then Jātahāriṇī enters in, and snatches away the new-born child, and castes the chlid in that very place. She is very terrible and she feeds on flesh. Hence it is advised to guard the lying-in chamber against her.[2]

Elsewhere in the MKP, there occurs the story of Manu Cākṣuṣa who was transferred when an infant by Jātahāriṇī to the place of King Vikrānta's son; who was also transferred by her to the place of a brahmin, whose son she ate away. Thus here she is described as transferring one child to the place of another and the latter to the place of the third one and eating the third child (Chap. 73).

Smṛtiharā (-*Hārikā*) :

(*The Memory Stealer*) :

She is a female demon who deprives the memory of men destitute of self-control through inhabiting empty abodes. She may be overcome by staying in lonely places.[3]

Pracaṇḍa :

It is mentioned that from his grandsons are born the hundreds and thousands of Līkās and eight tribes of cāṇḍālas, very terrible and with staves and nooses. When the Līkās and cāṇḍālas, being hungry, ran at one another desiring to eat one another, Pracaṇḍa restrained the tribes of cāṇḍālas and asked them not to give a dwelling to the Līkās and proclaimed that the child of the female Līkā who shall give birth to an offspring in the dwelling of a cāṇḍāla shall die at first and she also shall perish at once (48.111-115).

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[1] GDS 1.11-12 are quoted in the Smṛticandrikā (śrāddha, p. 503) and Aparārka, p. 517 and GDS 1.13 in Kalpataru (śrāddha, p. 212) vide Kane P. V., *op. cit.*, Vol. 2, p. 217 fn. 504; Vol. 4, p. 529.

[2] Agnyaṃbuśūnye ca tathā vidhūpe sūtikāgṛhe,
adīpaśastramusale bhūtisarṣapavarjite.
Anupraviśya sā jātamapahṛtyātmasaṃbhavam,
kṣaṇaprasavinī bālaṃ tatraivotsṛjate dvija.
Sā jātahāriṇī nāma sughorā piśitāṣanā,
tasmāt saṃrakṣaṇaṃ kāryaṃ yatnataḥ sūtikāgṛhe. *Ibid*, 48.107-109.

[3] Smṛtiṃ cāpahartyanyā (pravṛttāṃ sā tu kanyakā,
athā pravṛttā sā jñeyā) nṛṇāṃ sā smṛtihārikā.
Viviktadeśasevitvāt tasyāścopaśamo bhavet. *Ibid*, 48.45-46ab.

Bījaharā (*Or Bījāpahāriṇī*)

(*The Seed-Stealer*) :

She is supposed to rob men and women of their seed. She may be overcome by eating clean food and by bathing, and also by worshipping the brahmins.[1]

Vātarūpā (*Wind-Formed*) :

The man or woman of whom she casts a son at the end of impregnation suffers from the seminal secretion being dried up through disorder of the wind within the body.[2]

Arūpā (*Formless*):

She deprives men of their seed if they eat without bathing, and eat flesh.[3] A man or woman, if he or she neglects personal cleanliness, lapses into sterility.[4]

Dveṣaṇī or Vidveṣaṇī (*The Hater*):

She is a female demon supposed to cause terror among people and also hatred among them and also between husband and wife. She may be vanquished by offering an oblation of sesamum mixed with honey, milk and ghee, and also by performing the Mitravindā Iṣṭi.[5]

Apakāra and Prakāśaka (*Divulger*):

They are said to come to a person who delights in calumny, is inconstant, uses impure water and hates mankind, and to stay with him permanently.

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[1] Bījāpahāriṇī cānyā strīpuṃsoratibhīṣaṇā,
medhyānnabhojanaiḥ snānaistasyāścopaśamo bhavet.
Dāruṇā sā durācārā dāruṇaṃ kurute bhayam,
tat praśāntyai prakurvīta dvijānāmarcanaṃ śubham. *Ibid*, 48.46-47.

[2] Vātarūpā niṣekānte sā yasmai kṣipate sutam,
sa pumān vātaśukratvaṃ prayāti vanitāpi vā. *Ibid*, 48.17.

[3] Tathaiva gacchataḥ sadyo nirbījatvamarūpayā,
asnātāśī naro yo'sau tathā cāpi viyoginaḥ. *Ibid*, 48.118.

'Viyoginaḥ' in the text seems wrong. Pargiter adopts another reading, 'yo vai tathaiva piśitāśanaḥ' for 'yo sau tathā cāpi viyoginaḥ' (*op. cit.*, p. 267, note), and I have adopted the reading as adopted by Pargiter.

[4] Nirbījatvaṃ naro yāti nārī vā śaucavarjitā, *Ibid*, 48-120^{ab}.

This sentence is made the first line of verse 120 in the text, and is clearly out of place there. I have placed it after verse 118 which is the natural context.

[5] Aṣṭamī dveṣaṇī nāma kanyā lokabhāyāvahā,
yā karoti janadviṣṭaṃ naraṃ nārīṃathāpivā.
Madhukṣīraghṛtāktānstu śāntyarthaṃ homayet tilān,
kurvīta mitravindāṃ caatheṣṭiṃ tat praśāntaye. *Ibid*, 48.48-49.

Hated by mother, brother, beloved, friends, kinsmen and by strangers, a man perishes from righteousness or wealth.

Prakāśaka divulges men's peculiar qualities in the world; and Apakāra plucks away one's good qualities and the friendship existing among people.[1]

Pargiter suggsts the word 'Apa-karṣa' for 'Apakāra' as the real name of the son, for neither son has anything to do with injuries; but all the MSS. read apakāra.[2]

The MKP also abounds in various other superstitions, beliefs and taboos, some of which survive even to this day.

The belief that serpents live on air is found in the MKP.[3] Divine oṣadhis as an antidote against snake-bite are referred to (128.39). The belief in the efficacy of the oṣadhis in removing incurable diseases like kuṣṭha (leprosy) and Kṣaya (consumption) is also mentioned (60.64). The man acquainted with the power of various medicinal herbs and skill in the magic art also finds a reference (58.8^{cd}). The knowledge of understanding the speech of all animals is also mentioned (61.3). The belief in the inherent power of assuming for oneself another man's shape also finds reference. It may be recalled here that a Gandharva named Kali is said to have assumed shape of a brahmin, whom an apsaras named Varūthinī loved, in order to win her love.[4]

The belief in the efficacy of certain magic rites also finds a referenee, *e.g.* Mitravindā Iṣṭi is believed to regain love between husband and wife if they do not love mutually, and to make the couple create or produce children,[5] and Sārasvatī Iṣṭi is believed to remove dumbness (68.27-28).

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[1] Vidveṣiṇī tu yā kanyā bhrukuṭikuṭilānanā,
tasyā dvau tanayau puṃsāmapakāraprakāśakau.
Nirbījatvaṃ naro yāti nārī vā śaucavarjitā,
paiśunyābhirataṃ lolamasamajjalaniṣevaṇam.
Puruṣadveṣinaṃ caitau naramākramya tiṣṭhataḥ,
mātrā bhrātrā tathā mitrairabhiṣṭaiḥ svajanaiḥ paraiḥ.
Vidviṣṭo nāśamāyāti puruṣo dharmato'rthataḥ,
ekastu svaguṇān loke prakāśayati pāpakṛt.
Dvitiyastu guṇān maitrīṃ lokasthāmapakarṣati. *Ibid*, 48.119-123^{ab}.

[2] *Op. cit.*, p. 267.

[3] MKP 22.1; *cf.* also MP 19.8.

[4] Mānuṣe sānurāgeyaṃ tatra tadrūpadhāriṇī,
raṃsyate mayyasandigdhaṃ kiṃ kālena karomi tat,.
Ātmaprabhāvena tatastasya rūpaṃ dvijanmanaḥ,
kṛtvā cacāra yatrāste niṣaṇṇā sā Varuthinī. MKP 59.21-22.

[5] Tvayi saṃpritaye tasyā vareṣṭirapakāriṇī,
Kriyate mitrakāmairyā mitravindāṃ karomi tām.
Aprītayoḥ prītikarī sā hi sañjananī param,
bhāryāpatyormanuṣyendra tāṃ taveṣṭiṃ karomyaham. MKP 69.10-11.

Goddess Lakṣmī when residing in various limbs of human body is believed to bestow different things upon men, *e g.* Lakṣmī when residing in the foot bestows clothes, jewels and manifold wealth ; when living in secret part grants offspring ; when stationed in the heart fulfils the thoughts of men ; when resting on the neck adorns the neck with loved relatives and wives and causes close contact with those who are absent; when abiding in the mouth bestows sweet food, fluent speech, real command and poetic genius; but when resting on the head forsakes the man and thence resorts to another abode. [1]

Goddess Bhavānī is belived to reside in the threshold of the house and she is to be worshipped daily by women with gandha, flowers and akṣata etc. (32.44, 44ab).

Certain other beliefs are also current. It is belived that the front portion of the house (dehalī) should not be kept undecorated (lit. śūnya or void) especially in the morning, otherwise one's family also becomes void (of progeny). Touching it (*i.e.* dehalī) with the foot and crossing it without worshipping it is also believed to lead to hell (32.44cd - 45). A belief also runs that the pitṛs, gods and mātṛs are displeased with (lit. turned away from) a man in whose house Sun's rays fall before it is swept (32.47).

It is belived that women who cowdungs the floor in her house daily in the morning sees no calamities (32.46); if she cleans food-grains at the dead of night she becomes barren in her subsequent lives (32.48) ; if she does not sweep her house in the evening, she loses her husband and attains poverty (32.49); if she besmears the ground (with cowdung etc.) freely without making on it any decoration signifying auspiciousness, she loses wealth, life and fame (32.50).

The beliefs that by crossing the broom, oven, grinding stone and pounding slab one loses wealth (32.51) and that by crossing and touching with foot the

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The word ' Sañjananī ' is not understood by F. E. Pargiter and hence not translated by him. It is the feminine of ' Sañjanana ' which can be taken in an active as well as a causal sense, according to Pānini's Gana-sūtra (in the bhavādi list) जनीजॄष्क्नसुरञ्जोमन्तांश्च, which puts the root √ jan in the घटादि and मित् group and consequently even in the causal form there is no vṛddhi in effect of the pen-ultimate ' a '. Hence ' Sañjanani ' can mean ' which make the couple to create or produce '.

[1] Nṛṇāṃ pādasthitā lakṣmīrnilayaṃ saṃprayacchati,
sakthnośca saṃsthitā vastraṃ ratnaṃ nānāvidhaṃ vasu.
Kalatradā guhyasaṃsthā kroḍasthāpatyadāyinī,
manorathān pūrayati puruṣāṇāṃ hṛdi sthitā.
Lakṣmīrlakṣmīvatāṃ śreṣthā kaṇṭhasthā kaṇṭhabhūṣaṇam,
abhīṣṭābandhudāraiśca tathāśleṣaṃ pravāsibhiḥ.
Mṛṣṭānnaṃ vākyalāvaṇyamājñāmavitatham tathā,
mukhasthitā kavitvaṃ ca yacchatyudadhisaṃbhavā.
Śirogatā santyajati tato'nyaṃ yāti cāśrayam, MKP 16.171-175ab.

mortar and pestle one commits sin and does not attain the supreme goal (32.52) are also referred to. A man combing his hair facing the south or the corners of the directions is belived to lose his wealth (32.54). So also a man blowing his head with the garment, dish, leather or winnowing basket is believed to lose his good deeds (32.50).

The common belief that a man who follows bad custom does not live long (31.5^{ab}), while a man who performs good deeds enjoys a long life (31.44^{cd}) is also alluded to.

People had a great faith in astrology and consequently in fortune-tellers (Daivajñas, 119.3 etc.). The belief that a son born at the termination of Revatī nakṣatra, which is considered to be an evil time, causes suffering to his parents is referred to, *e.g.* sage Ṛtavāc is said to have become afflicted with a lingering disease and his wife with Kuṣtha (leprosy) and other diseases due to the birth of their son at the termination of Revatī (72.4-5, 18). The roots of such a belief go back to the Atharvaveda[1] A belief in astronomy is also testified by the fact that when King Uttama asked a sage about the reason of his wife's ill-behaviour towards him (*i e.* King Uttama). he attributed it to certain unhappy astronomical situations during their marriage (68.26-27).

The knowledge of palmistry is also referred to. Thus certain marks on the body *e g.* moon-like face, lovely eye-brows, prominent-nose ; black, curly, equal, long, and wavy hair, lotus-like eyes, bilva-like lips. four-front-teeth (daṃṣṭra) ; four fore-arm height (catuḥ kiṣku), long face, long hands with the palms having four lines, a sign of fish and barely and one mount ; feet with visible veins (śirālupādaḥ), fair skin and three-folds on the belly (trivalī) are considered to be the royal ones (8.281-283).

The belief in the doctrine of transmigration is also met with in the MKP.[2] The food given in gifts is believed to produce happiness (10.51), and to satisfy one at the time of death eventhough one cannot eat food at that time (10.52). Similarly, one is said to pass the road to the abode of Yama with ease if one bestows food and clothes in gift (10.69).

The interpretation of dreams may also be considered to have been a kind of superstition. The belief in various omens and portents, dreams and other symptoms is testified by a chapter dealing with the signs of approaching and impending death which are partly natural phenomenon and partly dreams (Chap. 40.2ff).[3] The literature of the Gupta period contains repeated references to the belief in omens, portents and the like prevalent among the people in all walks of life.[1]

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[1] Vide Kane P. V., HDS, Vol. V, Pt. 1, p. 524, fn. 753, pp. 632-633.

[2] See under the Doctrine of Transmigration in Chap. IV, Sec. VI.

[3] Vide a section on Yoga in Chap. III.

The belief in the efficacy of mantras which is traceable to the Brāhmaṇa literature finds a reference in the MKP. It is stated that Rakṣoghna mantras should be recited for protection during śrāddha ritual (28.52).

Rivers are believed to be holy and to possess purifying powers, *e g.* Gautamī is believed to be a holy river (21.93). All the rivers in the Bhāratavarṣa are said to destroy sins (54.31). Gomatī is also believed to destroy sins (118.1).

The MKP also contains the following taboos:

A man having a son is prohibited the use of broken seat, Yogapaṭṭa,[2] mṛgacarma (deer-skin) and kṛṣṇāvika (black woollen cloth made of sheep's wool).[3] An unmarried man is prohibited from brushing his teeth after dining, using pādukas (pādukārohaṇa) and offering sesamum.[4] A man, whose father is alive, is prohibited from wearing an upper garment leaving his shoulder uncovered, performing darśa-śrāddha and darśa-snāna,[5] using pādukās or Yogapaṭṭa or performing śrāddha at Gayā.[6] A man desiring to live long is asked to avoid the shadow of a lamp-vessel (dīpa-bhāṇḍa) and that of Bibhītaka[7] and Kuraṇṭa[8] trees (32.58). It is prohibited to gaze at the Sun's orb[9] and to lie down at sunrise and at sunset[10], and to look at the Sun or the Moon or the constellations with passionate desire. The use of a broken seat, bed and cup is prohibited.[11] A man is prohibited to gnash his teeth or to beat his body,[12] or to trim his beard facing eastward or northward,[13] or to look at a heifter sucking, or to drink water with folded hands,[14] or to blow fire with the mouth,[15] or to sleep, teach, eat, study, to engage in sexual intercourse and to make journey at twilight.[16] A man is not to scratch his head with both the hands nor should he take the head-bath frequently without cause,[1] and after taking the head-bath he should not apply oil on his body.[2] He is also to give up rubbing his body with oil and to engage in sexual intercourse with his wife on the eighth, fourteenth and fifteenth days of the month.[3] He is never to stand with his foot or his leg extended, nor is he to throw out both his feet, nor to press one foot on the other.[4] Standing in the gardens and other places in the afternoon is prohibited.[5]

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[1] Majumdar R. C. and Pusalkar A. D. (Ed.), The Classical Age, p. 574.

[2] For details see under Dress and Decoration.

[3] MKP 32.53.

[4] *Ibid* 32.55.

[5] *Ibid* 32.56.

[6] *Ibid* 32.57.

[7] For details vide Appendix III.

[8] For details vide Appendix III.

[9] *Ibid* 31.21cd.

[10] *Ibid* 31.60ab.

[11] *Ibid* 31.32.

[12] *Ibid* 31.73cd.

[13] *Ibid* 31.76cd.

[14] *Ibid* 31.114ab.

[15] *Ibid* 31.115b.

[16] *Ibid* 31.74.

VII Pastimes

There are several ways and means of diversion in society and the MKP refers to the following ones :-

There are frequent references to hunting as a pastime of kings (7.4 etc.). Confirmed gamblers are condemned in the MKP 47.58. The fascination exercised by gambling and the ruin caused by addiction to it, are often mentioned in the RV and is actually the subject-matter of a hymn (RV 10.34).[6] Dicing was a popular amusement in ancient times.[7] In the MKP prince Ṛtudhvaja, King Śatrujit's son, is mentioned as enjoying the game of dice (18.5c), and practising keenly the riding on the elephants, horses and chariots (18.6ab). He was also fond of poems, songs and dramas (18.5ab).

VIII Weights and Measures

In the MKP there are stray references to various terms referring to different units of weights and measurements. As there is no description of these things, the comparative study is not entered upon but merely the data available in the MKP is noted here.

Units of Weights :

The following are the words denoting the various units of weights :—

Agra:—It is a weight, equal to a pala,[8] which is also a particular weight equal to 4 Kārṣas = 1/100 Tulā.[9] Agra is also a measure of food given as alms.[10]

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[1] MKP 31.36.

[2] *Ibid* 31.37.

[3] *Ibid* 31.45.

[4] *Ibid* 31.46.

[5] *Ibid* 32.35.

[6] Majumdar R. C. and Pusalkar A. D. (Ed.), The Vedic Age, p. 392.

[7] *Ibid.*, p. 457.

[8] Monier Williams, *op. cit.*, p. 6.

[9] Monier Williams, *op. cit.*, p. 603.

[10] MKP 26.36.

Droṇa :—The MKP mentions it as a denomination of a weight of food (32.22, 23). It is a weight equal to 34 seers.[1]

It is a measure of capacity = 4 Āḍhakas = 16 Puṣkalas = 128 Kuñcis = 1024 Muṣṭis, or = 200 Palas = 1/20 Kuṃbha, or = 1/16 Khārī = 4 Āḍhakas, or 2 Āḍhakas = 1/2 Śūrpa = 64 Seers, or = 32 Seers ;[2] or it is a measure of capacity = 2 Śūrpas = 128 Seers.[3]

Grāsa :—It means a mouthful, morsel or a lump of rice etc. of the size of a peacock's egg.[4] The MKP mentions it as a denomination of a measure of food given as alms and states that four Grāsas make one Agra (26.37^{ab}).

Hantakāra :—It is also a measure of food given as alms (26.38). Four Agras are said to make a Hantakāra (26.37^{cd}).

Units of Measurement of Distance :

The references to yojanas are very common in geographical chapters. In the MP[5] and the VP[6] also the references to yojanas are very common in chapters on geographical data.

The MKP (46.37-40) gives the following table of the various units of measurement of distance which give some idea about their relations to each other:—

8 Paramāṇus = 1 Trasareṇu or Mahīraja.
8 Trasareṇus[7] = 1 Vālāgra (the point of a hair).
8 Vālāgras = 1 Likṣā (nit).
8 Likṣās = 1 Yūkā (louse).
8 Yūkās = 1 Yava (barely corn).
8 Yavas = 1 Aṅgula (finger)
6 Aṅgulas = 1 Pada (foot).
2 Padas = 1 Vitasti (span).
2 Vitastis = 1 Hasta (cubit).
4 Hastas = 1 Dhanus (bow), or 1 Daṇḍa (pole) or 2 Nāḍikās.

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[1] Ram Pratap Tripathi, Matsyamahāpurāṇa; H. Tr., p. 205, fn. 2.

[2] Monier Williams, *op. cit.*, p. 502.

[3] Monier Williams, *op. cit.*, p. 503.

[4] Monier Williams, *op. cit.*, p. 371.

[5] Kantawala S. G., *op. cit.*, p. 642.

[6] Patil D. R., *op. cit.*, p. 97.

[7] A Trasareṇu is a particle of dust that is clearly seen in the rays of the Sun entering through the lattices (MP 258.17). A similar table from 8 trasareṇus to 1 Aṅgula also occurs in the MP; vide Kantawala S. G., *op. cit.*, p. 646.

2000 Dhanus[1] = 1 Krośa
4 Krośas = 1 Gavyūti.

Yojana :- It is said to be the utmost measure for purposes of calculation (46.40^{cd}). It is a particular measure of distance sometimes regarded as equal to 4 or 5 English miles; but more correctly equal to 4 Krośas or about 9 miles; according to other calculations it is equal to 2½ English miles, according to some it is equal to 8 Krośas.[2]

A similar table occurs in the VP which in addition notes that 10 Mahāsthūlas = Bhūtādisthūla; 10 Bhutādisthūlas = Paramāṇus. The VP also gives some idea about the various units ef measuremeuts of distances to each other. The table is as follows :-

8 Aṅgulas = Prādeśa (?) 12 Aṅgulas = Vitasti; 21 Aṅgulas = Ratni; 2 Ratnis or 42 Aṅgulas = Kikṣu; 24 Aṅgulas = Hasta; 4 Hastas = Dhanus; 2000 Dhanus = Gavyūti; 8000 Dhanus = Yojana.[3]

The table in the MKP bears resemblance to that of Kautilya, but it is not so much elaborate as Kautilya's;[4] but the table in the VP is "more elaborate in regard to minute measurements of distance than Kautilya and probably shows traces of later age."[5]

Units of Measurement of Time :

Kalā :—(96.51^{ab}). It is a division of time said to be 1/900 of a day or 1.6 minutes : or 1/1800 of a day or 0.8 minutes; or 2 minutes and 26.54/201 seconds; or 1 minute and 35.205/301 seconds or 8 seconds.[6]

Kāṣṭhā :—(96.51^{ab}). It is a measure of time = 1/30 Kalā; or = 1/12 Kalā; or = 1/15 Laghu = 1/225 Nāḍikā, = 1/450 Muhūrta.[7]

Kṣaṇa :—(96.50^{cd}). It is also a particular division of time.

Lava :—(96.50^{cd}). It is a minute division of time, the 60th of a twinkling, half a second, a moment; according to others 1/4000 or 1/5400 or 1/20250 of a Muhūrta.[8]

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[1] The Calcutta edition reads here:
2000 Dhanus = 1 Gavyūti
4 Gavyūtis = 1 yojana

[2] Monier Williams, *op. cit.*, p. 858.

[3] Patil D. R., *op. cit.*, p. 79.

[4] Kautilya, Arthasastra, Book 2, Ch. 20, Shamshastry's translation, p. 117.

[5] Patil D. R., *op. cit.*, p. 204.

[6] Monier Williams, *op. cit.*, p. 261.

[7] Monier Williams, *op. cit.*, p. 281.

[8] Monier Williams, *op. cit.*, p. 898.

Muhūrta :—[1] (96.50cd). It is a particular division of time, the 30th part of a day, a period of 48 minutes.[2]

Truṭī :—(96.50cd). It is also a measure of time, the exact duration of which varies in different statements.[3]

The divisions of time which gives some idea about their relations to each other :—

15 Nimeṣas = 1 Kāṣṭhā ;
30 Kāṣṭhās = 1 Kalā ;
30 Kalās = 1 Muhūrta ;
30 Muhūrtas = 1 Ahorātra or day and night ;
30 Ahorātras = 2 Pakṣas or 1 month ;
6 Months = 1 Ayana ;
2 Ayanas = 1 year.

The VP also gives a similar table of divisions of time upto 'Ahorātra' and the further divisions of time are taken to be understood in it.[4] The MS 1.64-65 also gives a similar table of divisions of time, the only difference being that in the MS, eighteen Nimeṣas are said to make a Kāṣṭhā while in the MKP and VP, fifteen Nimeṣas are said to make a Kāṣṭhā.

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[1] Agni is identified with muhūrta, kṣaṇa, truṭī, lava, kalā and kāṣṭhā (96.50*cd*-51*ab*). Sun is also identified with the Time composed of nimeṣa, kāṣṭhā etc. (75.13). Devī is also identified with kalā and kāṣṭhā (88.8).

[2] Monier Williams, *op. cit.*, p. 825.

[3] Macdonell A. A., A Practical Sanskrit Dictionary, p. 114.

[4] Patil D. R., *op. cit.*, p. 72.

CHAPTER III

RELIGION

Introductory :

Religion is a system of faith and worship. In its widest sense it includes on the one hand the conception which men entertain of the divine or supernatural power and on the other that sense of dependence of human welfare on these powers which finds its expression in various forms of worship.[1] In the MKP much material on religion is available, particularly regarding the Devī, Dattātreya and Sun. Regarding faith or the special doctrine with reference to the deities concerned, very little or no material is available in the MKP. Some material that concerns the nature of the deities etc. has been touched upon in the chapter on Mythology. Regarding worship, however, the MKP offers some data which are discussed in Section I of this chapter.

In Section II the subject of Śrāddha as described in the MKP is treated. This is so because the worship of the dead is a part of Indian religion.

In Section III the material on Yoga is treated. Strictly speaking, Yoga cannot be included under religion because very little of it is necessarily concerned with anything like God. No doubt, in some Yoga-schools meditation on God is prescribed but the majority of the practices and the discipline to be followed are in the way of rigorous self-discipline and self-improvement and have nothing to do with religion as such. We have, however, included this section under religion because in the MKP the material is available in the chapters in the story of Dattātreya and besides the material on Yoga is not sufficient to devote a special chapter to it.

SECTION I

General :

Before discussing the data of the MKP about the Devī-worship, Sun-worship and Datta-worship, the material of the Purāṇa on different factors constituting the worship has first to be taken into consideration. This is because, as it has been already noted earlier, one of the main aspects of religion possible to be studied from the data of the MKP is that of worship.

The MKP characterises worship in various ways, *viz.* pūjana (31.75), pūjā (10.54 etc.), arcana (31.27 etc.), arhaṇā (90.7) etc. Further, a few references to different factors constituting the worship such as its method, objects, procedure etc. are available here and there in the Purāṇa. The common method of worship was that of offering prayers to gods, with folded hand, bowing down the head and touching the ground with knees (96.26 ; 103.55). Further, japa and homa were performed during worship (106.61 etc.) and bali-offering was also made (89.9-10).

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[1] Macdonell A. A., VM, p. 1.

The main objects of worship were water, dīpa, flowers, garlands, fruits, sandal, dhūpa, anulepana etc. (17.2ff etc.). The gift of food was also an important feature of worship (106.61).

During worship fasts were generally to be observed (90.8 etc.).

Temple-worship appears to have been prevalent as there are references to the āyatanas of the Sun-god (106.59) and of the Devī (89.8). There is also a reference to image-worship, of the Devī *e.g.* King Suratha and Samādhi, a Vaiśya, are said to have worshipped an earthen image of the Devī (90.7). The same persons are stated to have offered blood to the Devī (90.8). This reference to the offering blood might have been a remnant of human sacrifice known even to very early Vedic times (for details vide Devī Mythology, Chap. IV, Sec. II).

Over and above the details discussed above no further important data regarding worship are available in the MKP. The details discussed above clearly show that the general mode of worship in the time of the MKP was much the same as has continued in Hindu Religion upto to-day, and which is also available in general in the Purāṇa literature as such.

I Devī-Worship

The MKP contains a brief description of Devī-worship as was celebrated by King Suratha and Vaiśya Samādhi. They are said to have practised austerities and worshipped an earthen image of the Goddess (Aṃbā) with all solemnity on the sandy bank of a river, reciting a hymn to the Goddess[1] and offering flowers, incense, and oblations in fire, and abstaining from food. They also offered her the bali-offering sprinkled with blood drawn from their own limbs.[2] Their adoration, intense and selfless, was attended with success. The Goddess actually appeared before them in order to grant their prayer (90.9ff).

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[1] It is not certain from the Purāṇa as to which hymn is meant. The commentator gives various alternative meanings. It is certain, however, that in that early period there were some special hymns devoted to the Goddess.

[2] Nirviṇṇotimamtvena rājyāpaharaṇena ca,
jagāma sadyastapase sa ca vaiśya mahāmune.
Saṃdarśanārthamambāyā nadīpulinasaṃsthitaḥ,
sa ca vaiśyastapastepe devīsūktaṃ paraṃ japan.
Tau tasmin puline devyāḥ kṛtvā mūrtiṃ mahīmayīm,
arhaṇāṃ cakratustasyāḥ puṣpadhūpāgnitarpaṇaiḥ.
Nirāhārau yatātmānau tanmanaskau samāhitau,
dadatustau baliṃ caiva nijagātrāsṛgukṣitam. MKP 90.5-8.

The tradition of offering one's blood to the Goddess is an ancient practice. It is maintained also in the Kālikā-Purāṇa and later tradition; for details vide Karmarkar A. P., The Religions of India, Vol. I, pp. 214f.

Eulogy of Devī-worship :

The MKP, chapter 89.1-29 also eulogies the Devī-worship. This encomium, which comes from the mouth of the goddess herself, refers to her daily worship and autumnal festival in her honour. In this portion under consideration the goddess appears to have been invoked mainly for protection against ferocious and wild beasts and ghosts. She is believed to be able to protect all from all kinds of danger and to confer on people wealth and prosperity, as well as victory in war.[1] Moreover, the different good things resulting from the Devī-worship point out in general the popular character of the latter (*i.e.* Devī-worship). This is quite clear from the following statement of the Devī-māhātmya :—

For example, she says that whoever, with composed mind, shall praise her with the Stutis with which Brahmā and other gods praised her (78.53ff; 81.2ff; 82.7ff; 88.2ff), she would quiet down his every trouble (89.1); and those who shall celebrate the Madhu-Kaiṭabha-vadha (78.49ff), the Mahiṣāsura-vadha (chap. 80) and Śumbha (chap. 87) and Niśumbha-vadha (chap. 86). or the Devī-māhātmya on the eighth, ninth and fourteenth day of a month, with intent mind, to them shall happen no wrong, nor calamities arising from it, nor poverty, nor separation from their loving ones; nor shall they experience fear from enemies, robbers, Kings, weapon, fire or water-flood (89.2-5).

Further she also praises the Devī-māhātmya as the supreme course of blessings, and also as quelling all the calamities arising from grievous pestilence (mahā-mārī; or "cholera") and the three-fold portent (89.6-7). She also promises that where the Devī-māhātmya is duly read constantly at her abode (āyatana), she would never forsake that place (89.8), and further says that at the bali offering, during worship, in the fire ceremonies, and at a great festival, the full story of her exploits must invariably be recited and listened to (89.9). Moreover, she also pleasingly admits that she would accept with kindliness both the bali-offering and fire-oblations whether they be offered by one who understands or who does not understand (89.10). Moreover she also declares that a man, who listens the Devī-māhātmya with faith, at the great annual festival in her honour, is delivered from every trouble, and that he attains riches and grain (89.11-12), and that who hears it and also the accounts of her births and exploits, becomes fearless (89.13), his enemies perish, he attains prosperity and his family rejoices (89.14). Besides, she also asserts that by hearing the Devī-māhātmya at a ceremony for securing tranquility (Śānti-karmaṇi), on seeing an evil-dream and at the evil influence of the stars (grahapīḍāsu cogrāsu), the portents and the evil influence of the stars turn into calm, and the evil dream seen by men turn into a good one (89.15-16). She also further emphasises that the Devī-māhātmya produces peace among infants if they are possessed by the demon that seizes them, and that it is the best promoter of friendship among men when union is dissolved (89.17), and that it is the most potent diminisher of the power of all men of ill-behaviour ; and that by reading it, the demons, goblins and piśācas are destroyed. [1] She also affirms that the Devī-māhātmya brings a man near upto her (89.19), and further declares that the favour, which is won by means of offering to her the beasts, flowers, arghya, dhūpa, gandha, dīpa and by giving feats to Brahmins, by oblations (homa), by sprinkling water day and night and by various other objects of enjoyment and by yearly gifts, is also won from her even by hearing only once the stories of her expioits (89.20-21), She also states that if the stories of her births are heard, they remove sins in men, and confer perfect health and also protect from goblins (89.22) ; and that if the story of her exploits in battles and of the annihilation of the wicked demons is heard, then there is no fear caused by enmity among men (89.23). She also declares that the hymns sung by the gods, Brahmarṣis and Brahmā bestow splendid course (89.24). She also mentions that he who is surrounded by a raging fire in a forest or in a lonesome road, or who is surrounded by robbers in a desolate spot, or who is captured by enemies, or who is prowled after by a lion or tiger or by wild elephants in a forest, or who is under the command of an enraged King, or who is sentenced to death, or who has fallen into bonds. or who is whirled around by the wind, or who is in a ship in the wide sea, or who is in the most dreadful battle with weapons falling upon him, or who is afflicted with pain amidst all kinds of terrible troubles—such a man on calling to his mind the story of her exploits is delivered from his strait. Finally she concludes by saying that through her power lions and other beasts, robbers and enemies flee even from a distance from him who calls to mind the story of her exploits,[1]

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[1] The conception of the Devī as a war-goddess is certainly not of very late origin. In Mbh 6.23.4 and 8, Durgā is called 'Siddhasenānī' (generaless of the Siddhas) and 'raṇa-priyā' (fond of war); *cf.* also MKP chaps. 81ff; Bhaviṣyottara, chap. 138.

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[1] Durvruttānāmaśeṣānāṃ balahānikaraṃ param,
rakṣobhūtapiśācānāṃ paṭhanādeva nāśanam. MKP 89.18.

In Mbh 4.6.18 and HV 2.5.52 Devi is said to be followed by ghosts (kṛtānuyātrā bhūtaiḥ); see also HV 2.2.4-6:—Kirṇā bhūtagaṇair ghoraiḥ, and 22.53:—bhūtasaṃghaniṣevitā; *cf.* Bhaviṣyottara 138.1-2:—

punyamahānavamyaṣṭamyām...... sānuṣṭheyā......
bhūtapretapiśācānāṃ prītyarthaṃ cotsavāya ca.; *cf.* Devi-Purāṇa 15.17:—
dadyācca digbaliṃ śakra sarva-dikṣu samanvitaḥ,
bhūta-vetālasaṃghasya mantreṇānena suvrata.
Jaya tvaṃ kāli bhūteśi sarva-bhūte-samāvṛte,
rakṣa māṃ nijabhūtebhyo baliṃ gṛhāṇa śiva-priye. and 17.17:—
Pramathalakṣair vṛte......Caṇḍike,

Bhaviṣyottara, chap. 136 describes a festival known as Bhūtamātrutsava (the festival of the mother of evil spirits), which is most probably borrowed from the śarvaras and in which an ugly and hideous-looking female deity called Bhūtamātā, is worshipped for protection of children from the permicious influence of evil spirits. This Bhūta-mātā, who is clearly of non-Aryan origin, is said to be born of Pārvatī's urine and is thus called a form of Bhagavatī herself. (For the description of Bhūtamātrutsava, see Hazra's article on the Bhaviṣyottara-Purāṇa in JOI, Vol. III, 1953-1954, pp. 8-27.

II Sun-Worship

The MKP narrates in detail the story of King Rājyavardhana, Dama's son, who and his family as well as his subjects were bestowed upon longivity by the Sun when he was worshipped by them. The story is given in brief as follows :—

After King Rājyavardhana had reigned for many years, his queen Māninī shed tears when she found a grey hair in his head. He comforted her and resolved to depart to the forest. His vassals and subjects tried their best to dissuade him, but all in vain. They then decided to propitiate the Sun with austerities and beseech him for their King's longivity. Now while they were striving to propitiate the Sun, a Gāndharva called Sudāman came there and informed them about the sacred and beautiful abode (āyatana) of the Sun in a forest named Guru-Viśāla, frequented by the Siddhas, in very mountanous Kāmarūpa (the modern Gauhatī in Assam[2]). Thereupon they went to the forest and offered worship to the god there enriched with incense, flowers, oblations, unguents, perfumes, food, lamps and other offerings. At length the Sun appeared to them in person. They besought of the Sun that the King might reign ten thousand years more, and the Sun granted it. But the King, being distressed that the boon did not include all his family and subjects, propitiated the Sun, and gained his desire (chaps. 106-107).

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[1] Araṇye prāntare vāpi dāvāgniparivāritaḥ,
dasyubhirvā vṛtaḥ śūnye gṛhīto vāpi śatrubhiḥ.
Siṃhavyāghrānuyāto vā vane vā vanahastibhiḥ,
rājñākṛddhena cājñapto vadhyo bandhagato'pi vā.
Adhūrṇito vā vātena sthitaḥ pote mahārṇave,
patatsu cāpi śastreṣu saṅgrāme bhṛṣadāruṇe.
Sarvabādhāsu ghorāsu vedanābhyardito'pi vā,
smaran mamaitaccaritaṃ naro mucyeta saṅkaṭāt.
Mama prabhāvāt siṃhādyā dasyavo vairiṇastathā,
dūrādeva palāyante smarataścaritaṃ mama. MKP 89.25-29. *Cf.* HV 2.3.7-8:—
Śarvairvarvaraiścaiva pulindaiśca supūjitā,
mayūrapiccha-dhvajī lokān kramasi sarvaśaḥ.
Kukkuṭaiśchāgalairmeṣaiḥ siṃhairvyāghraiḥ samākule,
ghaṇṭāninādа-bahulā vindhya-vāsinyabhiśruta.; *cf.* also Devi-Purāṇa 17.26:
Mgṛendrairgṛhītaṃ gajendrairvibhinnaṃ....Khagenrairviluptaṃ bhujaṅgaiśca daṣṭaṃ..
Vane cāpi mūḍhaṃ raṇe hinyamānaṃ....mahāgrahagrastaṃ māteva saṃrakṣase putravan nityam.

[2] Pargiter F. E., The Mārkaṇḍeya Purāṇa, E. Tr., Introduction, p. xix.
Pargiter remarks that why Kāmarūpa, the modern Gauhatī in Assam, which is mentioned as specially appropriate for the Sun-worship, should have been so characterised seems unintelligible unless it was considered to be an Udaya-giri; *Ibid*, Introduction, p. xvi.

III Datta-Worship

The MKP narrates in detail the story of Arjuna Kārtavīrya who offered worship to Dattātreya and acquired boons from him. Arjuna is connected with Dattātreya in almost all the Purāṇas.[1] Even in the Mbh, he is twice referred to as a boon-bestower to Kārtavīrya.[2]

The story runs as follows :—Kārtavīrya was the son of Kṛtavīrya. When he came to the throne, he resolved to rule worthily. His minister Garga advised him to worship Dattātreya who lived in the hermitage in a cave of Sahya mountain. He even narrated how, when the demons had conquered the gods, the latter by Bṛhaspati's counsel worshipped Dattātreya who was enjoying with Lakṣmī;[3] and also how, when the demons penetrated to Dattātreya's hermitage and seized Lakṣmī, they were destroyed by Dattātreya. Thereupon, Arjuna went there and worshipped him with faith by kneading his feet and other services and offering an arghya, garlands, sandal and other perfumes, water, fruits, food etc. Being thus worshipped, Dattātreya got pleased with him and asked him to choose a boon ; and also said that the men who shall worship him with perfumes, garlands, meat, wine and food, along with Laksmī, in accompaniment of vocal and instrumental music and also worship the brahmins, he would give supreme gratification, children, wife, wealth and other blessings, and he would ward off the violent blows of scorners. Kārtavīrya asked for certain boons. Dattātreya granted four boons *viz.* (1) Getting 1,000 arms, (2) Driving out evil and injustice eventhough done by a great man, (3) Sovereignty all over the world through war and its protection by righteousness, (4) Death in war by the hands of a superior man. Since then he protected the world with righteousness and became a sovereign ruler. The MKP also informs that the day[4] when Arjuna got the boons from Dattātreya was celebrated every year with the performance of Dattātreya sacrifice (Dattātreyayāgaḥ).

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[1] Pp. 5-12.118; BP 13.161; BrvP. 25.10; MP 43.15; VP 32.10; ViṣP 4.11-3; NP 76.3 etc.

[2] Appendix I (No. 15) after 3.115.8; 12.49.36 and 13.91.44 (Bombay edition); 2.48-1 and 13-257.5 (Kumbhakonam).

[3] This is so because Dattātreya is an incarnation of Viṣṇu (vide Datta-Mythology, Chap. IV, Sec. IV).

[4] The actual day in the calendar is not mentioned which shows that the story is of very ancient times.

There s one interesting thing that is found in the above account of Dattātreya, *viz.* his connection with flesh, wine and woman. But at the same time it is found curiously enough that the so-called guilty *i.e.* Dattātreya himself declares that he is so. Thus when gods, headed by Indra, asked for his help for the extinction of Jaṃbha and other demons, he himself is said to have said that he is the drinker of wine and is attached to a woman. Hence it is useless to ask for the help from such a man, who is without any character (16.49ff). But it should also be noted in this connection that it is with the clear intention of avoiding the unnecessary crowd and any kind of attachment that he behaves in such a strange manner (16.8ff). He is not always found in the company of women, and even his fondness for wine is seen when he wants to test a devotee. The MKP tries to give a philosophical explanation for these two. The gods in reply to Dattātreya's reference to his attachment to wine and woman say : "Oh Lord of the earth, thou art sinless (Anagha) and pure-hearted ; so thou art not bound or fettered and the mother of all the world with thee is also sinless and pure like the rays of the Sun falling upon both a brahmin and a cāṇḍāla (16.150ff). The Purāṇa also gives the illustration of wind which remains pure for ever (16.16^{cd}).

This appears to be a very intelligent attempt to criticise the Vāma-mārga, which is one of the three branches of Tāntrism, and to show that it is not good. Datta follows it only as a rule to drive away unnecessary obstacles.

SECTION II

Śrāddha

Introduction :

The worship of the dead is in one way or another a universal institution which establishes harmonious relations between the dead and the living, and also paves a way to placate the irrate, unsatiated and disappointed souls, if they be, by offering oblations to them[1], and to earn their blissful favour resulting in a happy, mirthful and prosperous life as a consequence of which "among the prescribed rites, that of śrāddha is the most important one", [2] and occupies a significant place in the history of Indian culture. [3]

Eulogies of Śrāddha :

The value of śrāddha is indicated by the blessings which accrue to one who does it. While praising the institution of śrāddha, the MKP says that no one perished in the family of one who performs the śrāddha (28.19^{ab}). It also provides that the grand-fathers *i.e.* the Pitṛs being themselves gratified (by the offerings of food in śrāddha) bestow on men longevity, progeny, wealth, learning, heaven, final emancipation, all happiness and kingdom.[1]

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[1] Kane P. V., HDS, Vol. IV, p. 339; Aiyangar K. V. Rangaswami, GOS, CX, Introduction, p. 3.

[2] Aiyangar K. V. Rangaswami, *Ibid.*, Preface, p. I.

[3] ERE, Vol. I, p. 450. For comparative and detailed information, vide ERE, Vol. I, pp. 425ff.

Classification of Śrāddha :

There are various classes of śrāddha. The MKP mentions six such classes *viz.* (I) Nitya, (II) Ābhyudayika, (III) Ekoddiṣṭa, (IV) Sapiṇḍīkaraṇa, (V) Nitya-naimittika or Parva-śrāddha and (VI) Kāmya-śrāddha.

"An observance is called nitya when it is laid down that it must be performed on a certain or fixed occasion (such as everyday, on an amāvāsyā, or on Aṣṭakā day). What is laid down for being done on an occasion which is uncertain is called naimittika (such as the birth of a son). What is ordained to be done in case one desires a certain reward or fruit is called Kāmya (*e.g.* the performance of a śrāddha on Kṛtikā or Rohiṇī by one who desires heaven or progeny)".[2] Nitya-śrāddha is one of the five daily sacraments (pañcayajña) *i.e.* pitṛyajña (27.2^{ab}). The MKP provides that the householder should daily perform a śrāddha with food, and water and one or more brahmins are to be fed therein.[3]

Ābhyudayika :

The MKP describes briefly the procedure of Ābhyudayika Śrāddha and also the occasions on which it is offered. They are as follows :—

It is offered in moments of approaching festivities or joyful occasions like marriages or after incidents like the birth of a son etc. (27.4,7^{cd}). The pitṛs in this śrāddha are called the Nāndīmukha pitṛs *i. e.* pitṛs "who are harbingers of joy"[4] (27.5^{ab}). Elsewhere, the worship of Mātṛkās is also laid down[5]. The performer has to offer the piṇḍas mixed with barely facing northward or eastward with composed mind. The MKP notes that some desire that this śrāddha should not have Vaiśvadeva Brahmins.[1] An even number of brahmins are to be fed, and the rite is to be performed from left to right.[2]

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[1] Āyuḥ prajā dhanaṃ vidyāṃ svargamokṣaṃ sukhāni ca,
prayacchanti tathā rājyaṃ pitaraḥ śrāddhatarpitāḥ.
MKP 29.38; *cf.* YS 1.269; MP 19.11-12; AGP 163.41-42.

[2] Vide Kane P. V., *op. cit.*, Vol. IV, pp. 369, 380 f.

[3] Kuryāccāharaḥ śrāddhamannādyenodakena ca,
pitṛnuddiśya viprānśca bhojayed viprameva vā. MKP 26.25; *cf.* MS. 3.82:
Kuryādaharahaḥ śrāddhamannādyenodakena ca,
payomūlaphalairvāpi pitṛbhyaḥ prītimāvahan.

[4] Kapadia K. M., Hindu Kinship, p. 36.

[5] Samyac śrāddhamadatvā ca tathānabhyarcya mātṛkāḥ,
Vivāhitāyāḥ kanyāyāḥ harati vyañjanaṃ tathā.
MKP 48.106; for details see under Superstitions, Beliefs and Taboos (Chap. II, Sec. V).

Ekoddiṣṭa :[3]

The MKP and the ViṣP (3.13.23-26) closely follow the Śrāddha-sūtra of Kātyāyana (Kāṇḍikā 4) and the YS (1.250-251) in describing this śrāddha. It is a type of śrāddha "in which only one deceased person is intended (to be invoked or benefitted)."[4] "This is a modification of Pārvaṇa-śrāddha."[5] It is performed on the day of the demise of a person. In it only one arghya is offered, there is only one pavitra[6] and only one piṇḍa is offered near the fragments of food, there are no brahmins invited to represent the Viśvadevas, there is no āvāhana and no agnaukaraṇa. The water mixed with sesamum is offered with the recollection of the deceased person's name keeping the sacred thread on the right shoulder. The formula here used is 'akṣayyamamukasya'. When the brahmins are dismissed the words used are 'be satisfied (or delighted) and they would reply' we are delighted'.[7] This is the way in which this śrāddha is to be performed for the deceased every month for one year till the sapiṇḍīkaraṇa śrāddha is performed.[8]

This śrāddha is performed for women also every year on the day of their death.[9]

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[1] Vaiśvadevavihīnaṃ tatkecidicchanti mānavāḥ. *Ibid* 27.6cd.

[2] Yugmāścātra dvijāḥ kāryās te pūjyāś ca pradakṣiṇam. *Ibid*, 27.7ab.

[3] Ekaḥ uddiṣṭaḥ yasmin śrāddhe tadekoddiṣṭamiti karmanāmadheyam.
Mitākṣarā on YS 1.251.
Tatra tripuruṣoddeśena yatkriyate tatpārvaṇam,
ekapurusoddeśena kriyamāṇamekoddiṣṭam, Mitākṣarā on YS 1.217.

[4] Kane P. V., *op. cit.*, Vol. IV, p. 516; *cf.* also the fn. 1151 on the same page.

[5] Kane P. V., *op. cit.*, Vol. IV, p. 516; *cf.* also Athetyanenaikoddiṣṭasya pārvaṇānantaryābhidhānaṃ tayoḥ prakṛtivikṛtitvaṃ sūcayati, Śrāddhatattva, p. 244 as quoted by Kane P. V., *op. cit.*, Vol. IV, p. 516, fn. 1150.

[6] Pavitra means a ring-like loop of darbhas to be worn in the right hand or in both hands on the finger next to the little finger; Vide Kane P. V., *op. cit.*, Vol. II, p. 657, fns. 1153, 1154.

[7] Mṛtāhani tu kartavyamekoddiṣṭaṃ śṛṇuṣva tat,
daivahīnaṃ tathaikārghyaṃ tathaivaikapavitrakam.
Āvāhanaṃ na kartavyamaganaukaraṇavarjitam,
pretasya piṇḍamekaṃ ca dadyāducchiṣṭasannidhau.
Tilodakaṃ cāpasavyaṃ tannāmasmaraṇānvitam,
akṣayyamamuksyeti sthāne vipra visarjane.
Abhiramyatāmiti bruhād bruyuste'bhiratāḥ smaḥ, MKP 27.8-11*ab*.

[8] Pratimāsaṃ bhavedetat kāryamāvatsarānnaraiḥ.
Athasaṃvatsare purṇe yadā vā kriyate naraiḥ,
Sapiṇḍīkaraṇaṃ kāryaṃ tasyāpi vidhirucyate. *Ibid* 27.11*cd*-12; *cf.* MS 3.257; YS 1.255

[9] Strīṇāmapyevamevaitadekoddiṣṭamudāhṛtam. *Ibid* 27.17*cd*; *cf.* YS 1.253.

Sapiṇḍīkaraṇa :

" Sapiṇḍīkaraṇa or Sapiṇḍana is the reception of a deceased person into the community of pitṛs to whom piṇḍas are offered......Sapiṇḍīkaraṇa partakes of the character of both ekoddiṣṭa and pārvaṇa, the first applying to the preta and the second to the three ancestors of the preta so that in it two kinds of śrāddhas are combined. "[1] The result of sapiṇḍīkaraṇa is that the grandfather of the deceased whose sapiṇḍīkaraṇa is performed drops out from the list of pitṛs entitled to piṇḍas and becomes one called lepabhāk (entitled to only wipings of the hand).[2]

This śrāddha could be performed after the death of the deceased before or at the end of a year.[3]

In it only one arghya is offered, there is only one pavitra, there are no brahmins invited to represent the Viśvedevas, there is no aganukaraṇa and no āvāhana.[4] It is performed with the sacred thread on the right shoulder and here the number of brahmins invited is uneven.[5] Four vessels are to be prepared and filled with sesamum, perfume and water, one being for the deceased and three for his pitṛs. The preta-pātra and an arghya are to be dipped into three vessels meant for the pitṛs with the mantra " ye samānāḥ " etc. (VS 19.45-46).[6]

This śrāddha also is performed for women, except, of course, when they are sonless ones.[7]

Nitya-Naimittika or Parva-Śrāddha :

The parva-śrāddha or the parvaṇa-śrāddha[8] is the pattern or norm (prakṛti) of the other śrāddhas (even including the Aṣṭakās). It is also called

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[1] Kane P. V., *Op. cit.*, Vol. IV, pp. 520, 523.

[2] Sapiṇḍīkaraṇādurdhvaṃ pituryaḥ prapitāmahaḥ,
Sutalepabhujo yāti praluptapitṛpiṇḍakaḥ. MKP 28.1.

[3] Atha saṃvatsare purṇe yadā vā kriyate naraiḥ,
sapiṇḍīkaraṇaṃ kāryaṃ tasyāpi vidhirucyate. *Ibid* 27.12.

[4] Taccāpi daivarahitam ekārghyaikapavitrakam,
naivāgnaukaraṇaṃ tatra taccāvāhanavarjitam. *Ibid* 27.13.

[5] Apasavyaṃ ca tatrāpi bhojayedayujo dvijān, *Ibid* 27.14*ab*.

[6] Tilagandhodakairyuktaṃ kuryātpātracatuṣṭayam.
Kuryātpitṛṇāṃ tritayamekaṃ pretasya putraka,
pātratraye pretapātramarghyaṃ caiva prasecayet.
ye samānā iti japan purvavaccheṣamācaret, *Ibid* 27.15*cd*-17*ab*.

[7] Sapiṇḍikaraṇaṃ tāsāṃ putrā'bhāve na vidyate. *Ibid* 27.18*ab*; *cf.*
Atra putrā'bhāva ityupalakṣaṇaṃ patiputrā'bhāva iti draṣṭavyam,
Rudradhara śrāddhaviveka, p. 113 as quoted by Kane P. V., *op. cit.*, Vol. IV, p. 524, fn. 1174; *cf.* also YS 1.253.

[8] Pārvaṇa means performed on a parvan day. *cf.* also
" Amāvāsyāṃ yatkriyate tatpārvaṇamudāhṛtam,
Kriyate vā parvaṇi yattatpārvaṇamiti sthitiḥ. "

Nitya-naimittika śrāddha and in the MKP the term Nitya-naimittika is explained by the Nirukta method of explanation, *e.g.* it is called 'naimittika' because the period called 'darśa' *i.e.* the period of the waning of the moon is nimitta there, and it is called 'nitya' because the time is 'niyata' or 'fixed'; the word 'niyata' becomes 'nitya' by metathesis. [1]

In this śrāddha, the father, the grand-father and the great-grand-father receive the piṇḍa while the further ascendants receive the lepa whence their designation as the lepabhāgins. [2] The performer of the śrāddha is the seventh man. Thus the MKP emphasises the sāpta-pauruṣa saṃbandha (*i e.* to say the sāpiṇḍya relationship is said to extend upto seven degree) [3] unlike Mitra-miśra who evolves the group of ten. [4] Here the maternal ancestors also receive the piṇḍas along with the paternal ones (28.39^{cd}, 41^{ab}, 57). The remoter ancestors who have been born among the several births are nourished in the following way :—Those who have become piśācas are satisfied from the food scattered on the ground, those who have become trees are satisfied from the water dripping

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BhP 1.183.15 quoted by Kalpataru p. 7, Śrāddhatattva, p. 192, Śrāddhaviveka of Rudradhara, Śrāddhakriyākaumudī p. 6 (which explains ' parvaṇi anvaṣṭakā māghipurṇamāsyādi ').

The Parāśara-Mādhavīya 1.2, p. 199 says that

puruṣatrayamuddiśya yatkriyate tatpārvaṇam,
ekapuruṣoddeśena yatkriyate tadekoddiṣṭam.

The Venkateshwar edition of the BhP reads darśe vā kriyate yattu; Vide Kane P. V., *op. cit.*, Vol. III, p. 737, fn. 1425 and Vol. IV, p. 380, fn. 855.

[1] Darśastatra nimittaṃ vai kālaścandrakṣayātmakaḥ,
nityatāṃ niyataḥ kālastasya saṃsūcayatyatha. MKP 27.25.

[2] Pitā pitāmahaś caiva tathaiva prapitāmahaḥ,
piṇḍasambandhino hyete vijñeyāḥ puruṣās trayaḥ.
Lepasambandhinaś cānye pitāmaha-pitāmahāt,
prabhṛtyuktās tryas teṣāṃ yajmānaś ca saptamaḥ. *Ibid* 28.3-4.

The early smṛti-writers prescribe the wiping off of the leap but do not say anything about the persons for whom it was meant. The MP 18.28, 29; pp. 5.10, 34 and BP 220.85, 86 mention the three ancestors beyond the great-grand-father as the receipients of lepa; Vide Kapadia K. M., *op. cit.*, p. 43.

[3] Pitā pitāmahaścaiva tathaiva prapitāmahaḥ,
Piṇḍasaṃbandhino hyete vijñeyāḥ puruṣāstrayaḥ.
Lepasaṃbandhineścānye pitāmahapitāmahāt,
prabhṛtyuktāstrayasteṣāṃ yajamānaśca saptamaḥ.
Ityeṣa munibhiḥ proktaḥ saṃbandhaḥ sāpta-pauruṣaḥ,
yajamānātprabhṛyūrdhvamanulepabhujastathā. *Ibid* 28.3-5;

The BP (220.84-86) has similar verses. *Cf.* also ' Lepabhājas '

caturthādyāḥ pitrādyaḥ piṇḍabhāginaḥ,
Piṇḍadaḥ saptamasteṣām sāpiṇḍyaṃ sāptapauruṣam. MP 18.27.

These very verses occur in pp. (sṛṣṭikhaṇḍa 10.34-35) which reads sapiṇḍāḥ saptapuruṣāḥ. For details vide Kane P. V., *op. cit.*, Vol. IV, pp. 482f; and fns. 1087 and 1086 on p. 483.

[4] Kapadia K. M., *op. cit.*, p. 43.

from the bathing garment on the ground, those who have attained divinity are nourished by the drops of water that fall from the limbs on the ground, those who have become animals are nourished by the food that fall on the ground from the piṇḍas, those infants, who have died of burning and, though capable, are without the performance of sacraments on them, subsist on the scattered food and the water used in scouring, those who have become piśācas and insects are satisfied by the water which is used by the brahmins for rinsing out the mouth after meals and that which is used by them for sprinkling the feet, those who have been born as cāṇḍālas, pukkasas etc. are satisfied with the śrāddha which is performed with the ill-gotten wealth.[1]

The MKP also prescribes that a man should perform the śrāddha with faith even with vegetables (if nothing else is available).[2] It emphasises that what is offered at śrāddhas with the highest faith to the pitṛs according to their name and family (gotra) becomes transformed into that kind of food for the use of the pitṛs who require food in the new bodies which they might have assumed.[3]

The procedure of the parva-śrāddha as prescribed by the MKP (28.37ff) is as follows :—

When the invited brahmins come in the afternoon the performer, having a pavitra in his hand, should make them sip water and make them sit on seats. The brahmins invited should be even in number at the daiva rite (*i.e.* the Vaiśvadevika brahmins should be two, four etc.) and uneven at a (parva) śrāddha for the pitṛs, or they may be one in each case according to one's ability. At the daiva (part of parvaśrāddha when Viśvedevas are to be invoked) the brahmins should be seated facing the east, and in the rite for the pitṛs they should be seated facing the north. The same rule applies to a śrāddha for maternal ancestors.[4] In both the pitṛśrāddha and mātāmahaśrāddha the worship of Viśvedevas may be performed separately or simultaneously. Then having poured water on the hands of the brahmins (meant for the rite in honour of Viśvedevas) and having given kuśa blades for a seat[5] (towards their right side on seat already occupied) he should, with the permission of the brahmins, invoke the

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[1] MKP 28.6-17.

[2] Tasmācchrāddhaṃ naro bhaktyā śākairapi yathāvīdhi. kurvīta......*Ibid* 28.18 *cd*-19a. *cf.* śraddhānvitaḥ śrāddhaṃ kurvīta śākenāpi, śrāddha-sūtra of Kātyāyana, quoted by Hemādri, p. 152—as referred to by Kane P. V., *op. cit.*, Vol. IV, p. 352, fn. 798.

[3] Śraddhayā parayā dattaṃ pitṛṇāṃ nāmagotrataḥ,
yadāhārāśca te jātāstadāhāratvameti tat, *Ibid* 29.27*cd*-28*ab*.

[4] MKP 2.40; *cf.* YS 1.228 etc.

[5] Viṣṭarārthe kuśāndatvā...... MKP 28.41*cd*.

Viṣṭara means a seat made with twenty-five darbhas, vide Kane P. V., *op. cit.*, Vol. II, p. 543, fn. 1259.

Viśvedevas with the mantras and offer them an arghya with water mixed with barely and give to them perfumes, garlands, incense, lamp etc. Then wearing the sacred thread on the right shoulder and under the left arm the performer should offer to the pitṛs (*i e.* the brahmins representing them) double-folded kuśas for a seat on the left (*i.e.* on the seats already occupied, kuśas should be placed on the left side for a viṣṭara), he should then invoke the pitṛs after taking the permission of the brahmins, and offer them an arghya with water mixed with sesamum instead of barley. Then being about to perform agnaukaraṇa he should ask the brahmins with the words 'I shall offer into the sacred fire', and when permitted by them with the words 'do so', he should offer the food not mixed with condiments and salt into the fire according to rule, with the three āhutīs, *viz.* "Agnaye kavyavāhanāya svāhā", "Somāya pitṛmate svāhā" (VS 2.29; ŚBr. 2.4.2.13; Śāṅkhāyana śrauta-sūtra 4.4.1), and "Yamāya pretapataye svāhā".[1] Being intent on performing the śrāddha, he should serve the food, that remains after making the offerings in plates of brahmins. After serving the food in the plates, he should tell them, "partake (of the food) as you please," and the brahmins should eat the food silently. He should serve, without anger and bustle, the food that is liked by them the most and allure them appropriately. He should also recite the Rakṣoghna mantras[2] and scatter sesamum and mustard on the ground for the protection since the śrāddha is apt to have many obstacles. Then he should ask the brahmins 'are you satisfied ?', and they should reply 'we are satisfied', and after obtaining their permission, he should scatter the remaining food on the ground and give them (*i.e.* to the Brahmins) water to rinse out their mouths. Collecting all cooked food (*i.e.* portions from each food) with sesamum mixed with it, the performer should offer piṇḍas on the darbhas near the remains of the food (eaten by the brahmins) in honour of the pitṛs. He should then offer them with faith the water with the pitṛ-tīrtha[3] recollecting them. To the maternal ancestors also the piṇḍas should be offered according to rule together with perfume, garlands etc. Then he should give to the brahmins dakṣiṇā (fees or presents) according to the ability of the performer, and he should say to the brahmins 'let svadhā be pronounced' to which they should say 'let it be so'. On the brahmins saying so, he should say 'let Viśvedevas be pleased', and when the brahmins have responded with the words : 'let the Viśvedevas be pleased' he should request the Brahmins to pronounce their benedictions. He should then dismiss them addressing them pleasantly and prostrating himself in faith, and follow them as far as the door of his house and return with their permission. Then he should perform the daily duties and also feed the guests. The MKP notes here that some desire here the performance of daily pitṛyajña and others do not desire so, and that some think that it should not be done with separate cooked food and others prefer it to be offered with separate cooked food. The performer should then eat that food with his servants and others.

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[1] It may be noted here that the MKP has followed its own tradition especially as regards the three formulas of presentation to Agni Kavyavāhana, Soma Pitṛmat and Yama Pretapati which shows its independent character to some extent. Add to this also the fact that the MKP quotes a view that the Ābhyudayika śrāddha should not have Vaiśvadeva brahmins (vide fn. above).

[2] RV 4.4.1-5; VS 13.9-13; TS 1.2.14.1-2.

[3] The part of the hand between the thumb and fore-finger is called the pitṛ-tīrtha (31.108).

Persons entitled to perform Śrāddha:

The order of those who are entitled to offer śrāddha to a deceased separated male as given in the MKP is as follows:—Son, Sapiṇḍas, Sahodakas, mother's sapiṇḍas, mother's sahodakas, daughter's son. In absence of all these relatives, the women could perform the śrāddha for their husbands without the mantras. When women too are wanting, the King should cause the śrāddha to be performed by a member of his own family, and the cremation and all the other rites by men of that (deceased man's) caste. The daughter's son (putrikātanayāḥ)[1] had also to perform the śrāddha for their maternal grand-father. The sons called 'dvāmyṣyāyaṇa'[2] had also to perform the śrāddha for their paternal and maternal grand-fathers (27.19cd – 23).

Times for Śrāddhas:

The MKP sums up the times for performing śrāddhas as follows:—Amāvāsyā, the Aṣṭakā days,[3] the arrival of the worthy Brahmins, the eclipses of the Sun and the Moon, the two ayanas (the two days on which the Sun appears to start towards the south or north *i.e.* Solstices), the equinotical points (Viṣuvat, *i.e.* the Sun's apparent entrance into Aries and Balance), the days on which the Sun passes from one zodiac to another, the astrological conjunctions called Vyatīpāta,[1] possession of the appropriate materials for śrāddha, when one dreams an evil dream and when evil planets affect the constellations of one's birth (28.20^{cd}–23^{ab}).

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[1] Putrikātanaya (or putra) is of two kinds; (i) a sonless may appoint his daughter as his son (she is then called putrikā and treated as a son); (2) or she may be given to a person in marriage with the stipulation 'I give you in marriage this brotherless girl decked with ornaments; the son born of her will be my son'. In this case the son born of the daughter so given becomes the son of his maternal grand-father, vide Kane P. V., *op. cit.*, Vol. III, p. 64.

[2] A dattaka is of two kinds, Kevala (simple or ordinary) and dvāmuṣyāyaṇa (the son of two fathers). When a man gives his only son in adoption to another under an agreement that he is to be considered as the son of both the natural father (janaka or janaka-pitṛ) and of the adoptive father (pālaka), the son so given is called 'dvāmuṣyāyaṇa', vide Kane P. V., *op. cit.*, Vol. III, p. 685; *cf.* also fn. 1296 on the same page.

[3] Aṣṭakā appears to have meant the 8th tithi in any month after the full Moon day, vide ŚBr., 6.4.2.10—Days of Aṣṭakās were four or three or one only according to various Gṛhyasūtras, vide for references, Kane P. V., *op. cit.*, Vol. IV, pp. 354f.

Kāmyaśrāddhakālāḥ:

The śrāddha performed on each of the fifteen days of the dark half of the month respectively yields the following rewards *viz.* wealth on the first day of the dark half, men (dvipada) on the second day, boons on the third day, destruction of the enemies on the fourth day prosperity on the fifth day, honourable position on the sixth day, kingship on the seventh day, the highest riches on the eighth day, women on the ninth day, fulfilment of the desires on the tenth day, vedas on the eleventh day, victory, offspring, intellect, cattle, riches, independence and the highest nourishment on the twelfth day, long life and sovereignty on the thirteenth day, satisfaction of the pitṛs slain with weapons on the fourteenth day and all the desires and heaven everlastingly on the amāvāsyā (30.1–8^{ab}).

The śrāddha performed on each of the twenty-eight nakṣatras from Kṛttikā to Bharaṇī yields the following results. *viz.* heaven on kṛttikā, offspring on rohiṇī, lustre on saumya (*i.e.* mṛgaśīrṣa), valour on ārdrā, land and other things on punarvasu, nourishment on puṣya, noble sons on āśleṣā, pre-eminence among the relatives on maghā, good fortune on purvāphālgunī, offspring on uttarāphālgunī, pre-eminence among good people on hasta, beauty and offspring on citrā, success in trade on svāti, son on viśākhā, sovereignty on anurādhā, lordship on jyeṣṭhā, sound health on mūla, fame on purvāṣāḍhā, freedom from grief on uttarāṣāḍhā, the highest worlds on śravaṇa. immense wealth on dhaniṣṭhā, the knowledge of the vedas on abhijit, success in medicine on Vāruṇa, the goats and sheep on proṣṭhapada (*i.e.* purvabhādrapada), knowledge and cow on uttarabhādrapada, metals on revatī, horses on aśvinī and long life in bharaṇī.[2]

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[1] Aparārka p. 426 quotes Vṛddha-Manu for defining Vyatīpāta—

Śravaṇāśvidhaniṣṭhārdrā nāgadaivata mastake,
yadyamā ravivāreṇa vyatīpāta sa ucyate.

When Amāvāsyā occurs on a Sunday and the Moon is on that day either in Śravaṇa nakṣatra or Aśvinī, Dhaniṣṭhā, Ardrā or the first quarter of Aśleṣā, that is a conjunction called Vyatīpāta. Some explain mastaka as meaning mṛgaśīronakṣatra. Vyatīpāta is also defined in another way with reference to Rāśis.

Pañcānanasthau gurubhūmiputrau meṣe raviḥ syād yadi śuklapakṣe,
pāśābhidhānā karabhena yuktā tithirvyatīpāta itiha yogaḥ.

Quoted by Śrāddhakalpalatā, pp. 18-19.

When on the 12th of the bright half the moon is in Hasta nakṣatra, the Sun in Meṣa (Aries) and Jupiter and Mars in Lion, then the conjunction is called Vyatīpāta, vide Kane P. V., *op. cit.*, Vol. IV, p. 371, fn. 838*c*.

[2] MKP 30.8^{cd}-16; The ViDS 78.8-15; YS 1.265-268; VP Chap. 82; KP 2.20.9-15; BP 220.33-42; Brahmāṇḍa-Purāṇa (Upodghāta-pāda 18.1 ff) also deal with the same topic, but all these works do not present complete agreement; vide Kane P. V., *op. cit.*, Vol. IV, p. 374.

Qualifications of the Brahmins :

The brahmins worthy of invitation for the śrāddha-dinner are enumerated in the MKP as follows :—A distinguished brahmin learned in the Vedas, a Yogin, one who knows the Vedas, one who has mastered the jyeṣṭhasāman,[1] a triṇāciketa,[2] the learned one, one who performs the enjoined vratas, one who knows the verses beginning with Madhu (RV. 1.90.6-8 ; VS 13.27-29 ; TS 4.2.9.3), one who knows the trisuparaṇa hymns[3], one who knows the six Vedāṅgas, a dauhitra, a ṛtvik, the son-in-law, the sister's son, the father-in-law, one who is skilled in the business of the five sacred fires, one who is eminent in austerities, a maternal uncle, those devoted to their parents, the disciple and kinsmen (28.23cd - 26).

The MKP lays special emphasis on inviting ascetics or yogins at a śrāddha-dinner ; *e.g.* it provides that a wise man should always feed the yogins at a śrāddha since the pitṛs rely for support on yoga, and that if a yogin is fed by being seated as the first among thousands of brahmins, he saves the performer and the other diners as a boat saves men in water.[4]

Persons Unfit to be Invited :

The persons unfit to be invited at śrāddha are as follows : One who has broken the vow of chastity (avakīrṇī), a sick-man, one having a superfluous or deficient limb, the son of a remarried widow, one-eyed man, a kuṇḍa *i.e* the son of an adulteress, a gola *i.e.* the son of a widow, a traitor to his friends, one with deformed nails, one suffering from kuṣṭha, one who has black teeth, one negligent of his duties, one who is cursed by the father, a thief, a slanderer, a dealer in Soma, the defiler of a maiden, a physician, one who discards the teacher and the father, a hired teacher, a friend, the husband of a previously married woman, one who discards the vedas, one who abandons the sacred fire, a man who has incurred fault due to a child who is Vṛṣala (*i.e.* one who has married a Vṛṣala or Śūdra lady), and those who habitually practise improper acts (28.27-30).

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[1] *Cf.* Kullūka on MS 3.185: Jyeṣṭhasāmāni āraṇyake gīyante teṣām gātā, (p. 125).

[2] *Cf.* Kullūka on MS 3.185: Triṇāciketaḥ adhvaryuvedabhāgaḥ tad vrataṃ ca tadyogāt puruṣo'pi triṇāciketaḥ, (p. 125)

[3] *Cf.* Kullūka on MS 3.185: Trisuparṇo bahvṛcaṃ vedabhāgaḥ tadvrataṃ ca tadyogāt puruṣo'pi trisuparṇaḥ, (p. 125).

[4] Yoginaśca sadā śrāddhe bhojanīyā vipaścitā.
Yogādhārā hi pitaraḥ tasmāt tān bhojayet sadā,
brāhmaṇānāṃ sahasrasya yogi tvagrāsanī yadi.
yajmānaṃ ca bhokṛnśca naurivāṃbhasi tārayet,
MKP 29.29*cd*-31*ab*; *cf.* ViDS 83.19-20; Varāha-Purāṇa 14.50 which also lay special emphasis on inviting ascetics or yogins at a śrāddha-dinner.

Time of Invitation :

Rules were laid down from very ancient times about the method of inviting the brahmins. The MKP states that the performer should invite the brahmins on the previous day in honour of gods and pitṛs.[1]

Rules for the Performer and the Invitee:

The Smṛtis have laid down some strict and elaborate rules which were to be observed by the brahmins invited for śrāddha and by the performer himself. The MKP 28.32–34 also contains some such rules, *e.g.* it states that if the performer and the brahmins invited for the śrāddha-dinner indulge in sexual intercourse after having offered the śrāddha and eaten the food, their ancestors verily lie down in that semen for a month.[2] Moreover, he who eats at a śrāddha and he who goes to a śrāddha after intercourse with the wife—the ancestors of those two men feed on semen and urine for that month.[3]

Proper places for the Śrāddhas:

The MKP prescribes that for a śrāddha a place, that is full of insects, that is arid or is burnt by fire, from which proceed sounds that are painful to the ear, that is terrific in its aspect, that emits fetid smell should be avoided (29.19cd – 20ab).

Persons and animals etc. to be ejected from the place of Śrāddhas:

It was provided from very early times that certain persons and animals are to be ejected from the place where śrāddha is to be performed and are not to be allowed to pollute the śrāddha rite by looking at it, or by disturbing it in various other ways. The MKP states that men who disgrace their families or who injure their family by separating themselves from the śrāddha, the low person in the family, the brahmin-murderer, sick-man, antyajas (low-caste people), nagnas and criminals, a eunuch and a man repudiated by his relatives, a cock, the village boy and a dog and the demons ruin the śrāddhas by their sight. Hence the performer has to offer the śrāddha being well secluded and scattering the ground with seasmum. What has been touched by a corpse, or by a recently delivered woman, and by those who have been long ill, by outcastes and by filthy persons does not nourish the pitṛs. The performer has to avoid the sight of a woman who is in her courses, and sitting together with bold-pated men and drunken men at a śrāddha.

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[1] Nimantrayeta pūrvedyuḥ pūrvoktān dvijasattamān,
daive niyoge pitrye ca tānstathaivopakalpayet.
MKP 28.31; *cf.* MS 3.187 which also says that the invitation should be on the previous day or on the day of the śrāddha itself.

[2] Śrāddhaṃ datvā ca bhuktvā ca maithunaṃ yo'nugacchati.
pitarastu tayormāṃsaṃ tasmin retasi śerate,
MKP 28.32*cd*-33*ab*; *cf.* VDS 11.37; Mbh 13.125.24; BP 220.106-108; VP 79.60-61.

[3] Gatvā ca yoṣitaṃ śrāddhe yo bhuṅkte yastu gacchati.
retomūtrakṛtāhārāstaṃ māṃsaṃ pitarastayoḥ, MKP 28.33*cd*-34*ab*.

Recommended or Prohibited Substances and Utensils at Śrāddha :

Elaborate provisions were made from ancient times about the substances and utensils recommended or prohibited at śrāddha. The MKP condemns the uses in śrāddha of wealth that is obtained by taking bribes or from a patita (one guilty of a grave sin), that springs from bride-price, or that is declared to be unlawful, or is obtained by saying to another, give me for the sake of a śrāddha to be offered to my father (29.14^{cd}-15^{ab}). It states that a daughter's son, a Nepal blanket (Kutapa)[1] and sesamum grains are considered to be pure in śrāddha ; while anger, journeying and haste are asked to be given up.[2]

Food and vegetables to be used or given up at Śrāddha:

The MKP recommends the use of the five kinds of wild corns *viz.* rāja-śyāmāka, śyāmāka, praśātikā, nīvāra and pauṣkara and nine kinds (of grāmya corn) *viz.* Yava, Vrīhi, Godhūma, Tila, Mudga and Sarṣapa, Priyaṅgu, Kodrava and Nispāva in śrāddha.

It also declares that rājamāṣa, aṇu, viprūṣikā masūra and markaṭaka[3] should be forbidden in śrāddha (MKP 29.9–11). Further it also forbids the use of food that is infested with hair-lice, gazed by dogs, what is putrid and stale fanned by the wind from cloth, the brinjal (vārtākī) and ferments (abhiṣava) in śrāddha (29.26–27^{ab}).

It also condemns the use of laśuna (garlic), gṛñjana (red-garlic), palāṇḍu (onion), piṇḍamūlaka (carrots), karambha (asparagus), and whatever other vegetables which are devoid of taste and colour,[4] gandhārikā, Alābu (kadus) salts and salted things and reddish juices and additional salt.[5]

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[1] The word Kutapa has nine meanings according to a Smṛti text quoted by Aparārka, p. 474,
' Brāhmaṇah kambalo gāvaḥ sūryo'gnistithireva ca,
tilā darbhāśca kālaśca navaite kutapāḥ smṛtāḥ.
Vide Kane P. V., *op. cit.*, Vol. IV, p. 376, fn. 847 and p. 413, fn. 929*a*.

[2] MKP 28.64*cd*-65*ab*; *cf.* MS 3.235*ab*, VDS 11.35*ab*. The first half of this verse is quoted in several purāṇas like the ViṣP 3.15.52; BhP 1.185.20; SKP, Prabhāsakhaṇḍa 205.13; PP, Sṛṣṭi-khaṇḍa 47.278-279. MM. Dr. P. V. Kane remarks that in MS at least, ' Dauhitra ' means ' daughter's son '. But in the SKP, Prabhāsa-Khaṇḍa 205. 14 ff, several meanings of dauhitra are given such as ' a vessel made of the horn on the nose of the rhinoceros ' or ' calrified butter made from the milk of a cow of variegated colour '; (*Op. cit.*, Vol. IV. p. 413, fn. 929*a*).

[3] See under Food and Drinks (Chap. II, Sec. V) for details.

[4] Laśunaṃ gṛñjanaṃ caiva palāṇḍuḥ piṇḍamūlakam,
Karambhaṃ yāni cānyāni hīnāni rasavarṇataḥ. MKP 29.12; *cf.* VP 78.12.

[5] Gāndhārikamalāṃbuni lavaṇāyuṣarāṇi ca,
āraktā ye ca ṇiryāsāḥ pratyakṣalavaṇāni ca.
varjayettāni vai śrāddhe...., MKP 29.13-14*ab*.

What Milk and Water to be used in Śrāddha:

The MKP provides that if cow's milk or rice cooked therein (called payasa) is offered in śrāddha the pitṛs are satisfied for one year.[1] It forbids the use in a śrāddha of the milk of a female deer, of sheep, of she-camels, of one-hoofed animals, of a she-buffalo, of a camari cow, of a recently delivered cow or that which is obtained by saying "give me for the śrāddha to be offered to my father."[2]

It lays down that the water to be employed in the śrāddha must not be bad smelling, foamy, taken from a puddle or a small reservoir not used by all, or from a trough or the like meat for the beasts.[3]

Vessels to be used at Śrāddha:

The MKP states that in a vessel of silver the pitṛs milched svadhā and hence a silver vessel is highly desired by the pitṛs and brings delight to them, and hence the silver vessel is commended for śrāddha gifts.[4]

Use of flesh:

The MKP states the following periods of time for which pitrs are gratified by the flesh of certain animals being served at a śrāddha:—The flesh of fish (matsya) for two months, that of deer (hāriṇa) three months, that of hare (śaśa) for four months, that of the birds (śakuni) for five months, that of hog (sūkara) for six months, that of goat (chāgala) for seven months, that of dark-coloured deer (Āiṇa) for eight months, that of a ruru deer for nine months, that of gayal (gavaya) for ten months, that of ram (aurabhra) for eleven months, that of red-goat (vārdhrīṇasa) for ever.[5]

SECTION III

Yoga

Introductory:

The MKP contains five chapters *viz.* 36-40 dealing with the subject of Yoga.

The cal. ed. reads 'gāndhārikamalābuni' (32.13) instead of 'gāndhārikamalāṃbuni'. F. E. Pargiter says that the text as it stands seems corrupt and he suggests the reading 'gandholikam', which might mean "dry ginger" (The Mārkaṇḍeya-Purāṇa, E. Tr., p. 166, note).

[1] MKP 29.6*cd*; *cf.* MS 3.271; YS 1.258.

[2] MKP 29.17*cd*-19*ab*; *cf.* ViṣP 3.16-11; VP 78.17; BP 220.169.

[3] MKP 29.15*cd*-17*ab*; *cf.* ViṣP 3.16-10; VP 78.16.

[4] Rajataṃ ca tathā pātraṃ śastaṃ śrāddheṣu putraka.
Rajatasya tathā kāryaṃ darṣanaṃ dānameva vā,
rājate hi svadhā dugdhā pitṛbhiḥ śruyate mahī.
Tasmāt pitṛṇāṃ rajatamabhīṣṭaṃ prītivardhanam. MKP 28.65*cd*-67; *cf.* VP 74.3.

[5] MKP 29.6*ab*, 7-8; For remarks regarding the use of flesh in relation to śrāddha, vide Kane P. V., *op. cit.*, Vol. IV, pp. 422 f.

This material on Yoga can be divided into the following topics[1] :—(1) The Nature of Yoga, (2) The different Stages of Yoga-Practice, *viz.* prāṇāyāma (breath-control) etc., (3) The Time and Place for Yoga-practice, (4) Dangers resulting from the neglect of rules prescribed for Yoga-practice (5) Important details of practising Yoga, (6) The Yogin's life, (7) The description of the successful Yogin, (8) The sacred syllable "OM", (9) Results of Yoga-practice and (10) Signs of approaching death (Ariṣṭāni) in the case of the Yogin. The following treatment follows this order of the different topics :—

(1) *The Nature of Yoga* :

In the MKP 16.6 Yoga[2] is described as the remedy for (destroying) men's connection with misery[3], as the means of salvation, unique, indescribable, incapable of designation and through its attainment, it is believed, there is no rebirth.[4] Elsewhere it is described as a cessation of ignorance (ajñāna) through knowledge, which is, on the one hand, emancipation and unity with Brahman, and, on the other, dissociation from the guṇas of prakṛti.[5] All sorrows are due to attachment with the cessation of the feeling of identifying all things with oneself (mamatva) ; and this leads to happiness. By experiencing the fruits of virtues and vices through the performance of duties and other actions, through the exhaustion of certain others, there is the bondage of karma. The emancipation from karma, therefore, can only result from an opposite procedure (36.2ff). The ultimate object of realisation is the attainment of Brahmanhood[6] (36.8 etc.).

(2) *The Different Stages of Yoga-Practice* :

The MKP mentions seven stages of Yoga-practice, *viz.* (1) Vrata (vow) (36.16), (2) Niyama (observance) (36.17), (3) Āsana (posture)[7], (4) Prāṇāyāma (breath-control), (5) Dhāraṇā (concentration), (6) Pratyāhāra

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[1] This division of topics is taken to a great extent from the treatment of Yoga in the Mokṣakāṇḍa of Kṛtyakalpataru written by Lakshmidhara Bhatta who has considerably drawn on the MKP wherever necessary (pp. 166ff).

[2] The word Yoga occurs in the MKP in different senses such as connection (8.132; 16.6*cd* etc.), Yogic practices (16.7 etc.) etc. For different meanings of Yoga, vide Dasgupta S.N., A History of Indian Philosophy, pp. 226 f.

[3] Yogaṃ duḥkhasaṃyogabheṣajam. MKP 16.6*ab*; *cf.* BG 6.23*ab*.
Taṃ vidyādduḥkhasaṃyogaviyogaṃ yogasaṃjñitam.

[4] Tataḥ prāpsyasi taṃ yogaṃ duḥkhasaṃyogabheṣajam,
muktihetumanaupamyamanākhyeyamasaṃjñitam,
tatsaṃyogānna te yogo bhuyo bhūtairbhaviṣyati. MKP 16.6.

[5] Jñānapūrvo viyogo yo'jñānena saha yoginaḥ,
sā muktirbrahmaṇā caikyamanaikyaṃ prākṛtair guṇaiḥ, *Ibid*, 36.1.

[6] There is no reference in the chapters on Yoga of the MKP to 'Kaivalya'.

[7] Three 'āsanas' viz. Padmāsana, Ardhāsana and Svastikāsana are mentioned in the MKP (36.28) but they are not described.

(sense-control) and (7) Dhyāna (meditation) (36.10ff). Six of these are described as follows :—

Vrata (*vow*) :—It is said to be five-fold, *viz.* (1) honesty (asteya), (2) sanctity (brahmacarya), (3) self-sacrifice (tyāga), (4) uncovetousness (alobha) and (5) harmlessness (ahiṃsā) (39.16).[1]

Niyama (*observance*) : It is also said to be of five types *viz.*: (1) freedom from anger (akrodha), (2) reverence towards gurus (gurusuśrūṣā, (3) purity (śauca), (4) absteminousness in food (āhāralāghava) and (5) constant study of the Vedas (nityasvādhyāya) (36.17).[2]

Prāṇāyāma (*breath-control*) :—It is defined as the regulation of breath (36.12^{cd}, 40^{cd}). It is claimed that the evils springing from the sense-organs are corrected by the cultivation of the breath-control.[3] It is threefold, *viz.* (1) laghu (short), (2) madhya(ma) (medium) and (3) uttama or uttarīya (long). Laghu prāṇāyāma is of twelve mātrās (moras),[4] madhya (ma) of twenty-four and uttama or uttarīya of thirty-six.[5] The Yogin overcomes springing perspiration (sveda) with the first prāṇāyāma, tremor (vepathu) with the second, and dejection (viṣāda) with the third (36.15).

The prāṇāyāma is said to bring about four kinds of results, *viz.* (1) dhvasti, (2) prāpti, (3) saṃvit and (4) prasāda. Dhvasti means the destruction of the fruits of good and evil actions and the attainment of pellucidity of mind. Prāpti means the destruction of personal sin such as greed, egotism etc. Saṃvit means the rise of a mystical vision by which one can see past, present and future as well as invincible things. Prasāda means the contentment and pacification of the senses, sense-objects and five Vāyus.[6]

Dhāraṇā (*concentration*) :—It means concentration on an object[7] (36.41^{ab}). It is supposed to destroy the stain.[8] The process of the highest concentration (parama dhāraṇa) is described as follows: First in the navel, then in the heart, chest, throat, mouth, the tip of the nose, eye, the centre between the two eye-brows and the middle of the head and in what is there – beyond. The concentration is said to enable one to attain unity with Brahman (36.43cd ff).

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[1] According to the Yoga-Sūtra (2.30) of Patañjali the five vows are:—(1) ahiṃsā, satya, (3) asteya, (4) brahmacarya and (5) pratigraha.

[2] According to the Yoga-Sūtra 2.32 of Patañjali, five observances are: (1) śauca, (2) santoṣa, (3) tapas, (4) svādhyāya and (5) isvaraparidhāna.

[3] MKP 36.10-11; *cf.* Amṛtanādopaniṣad, 7-8; MS 6.71-72; VP, pūrvārdha, 10.88.

[4] The time of a mātrā is that of the winking and opening of the eyelids once (MKP 36.15*a*).

[5] MKP 36.13-14; *cf.* VP, pūrvārdha, 10.73-76. GDS prescribes three prāṇāyāmas but each of them is said to last for fifteen mātrās: *cf.* prāṇāyāmastrayaḥ pañcadaśamātraḥ, GDS 1.55.

[6] MKP 30.20-26; *cf.* VP, pūrvārdha, 11.4-11. In the VP these results are styled as (1) śānti, (2) praśānti, (3) Dīpti and prasāda.

[7] In the MKP 36.36 'dhāraṇā' is said to be two-fold. This may possibly refer to the concentration on an object, internal (like the heart, or forehead) or external, like the Sun; vide Hārita-smṛti as quoted in the Mokṣakāṇḍa of Kṛtyakalpataru (p. 174).

[8] Dharaṇābhiśca kilbiṣam (dahet), MKP 36.10*b*; *cf.* VP pūrvārdha, 10.88b; MS 6.72*b*; Amṛtanādopaniṣad. The commentator explains this line of the Upaniṣad as "Tathā dhāraṇābhiśca antaḥkaraṇagatakilbiṣam dahet", (vide The Yoga-Upaniṣads, p. 15).

Pratyāhāra (*sense-control*):—It means the withdrawal of the sense from their objects. Thus through it the influence of external objects is negated (36.41cd - 42ab).

Dhyāna (*meditation*):—It is supposed to destroy the uncontrolled qualities.[1] The various objects of dhyāna are regarded as being the five elements beginning from the earth, manas and buddhi. The Yogin has to take these objects one by one and then to leave them off, so that he may not be attached to any one of them. When he does so and becomes unattached to any one of these seven, he attains Supreme bliss (37.14ff).

(3) *The time and place for Yoga-practice*:

The Yogin is advised to practise Yoga at the time when it is neither very cold nor warm, when there is no strife and when it is not windy (36.47cd –48ab). He should avoid the place where there is noise, or fire, or water, or a decayed cow-shed or cross-roads, or a collection of dry leaves or a river, or a cementary. He should also avoid practising Yoga in a place infested by snakes, or full of fear, on the edge of a well, amid a number of funeral piles or anthills (36.48cd – 50ab).[2] Furthermore, he should also avoid the time and place he does not feel easy (36.50cd).[3] Moreover, there should be no evil sight during Yoga-practice (36.51ab).

(4) *Dangers in neglect of rules prescribed for Yoga-practice*:

The improper performance of Yoga entails bodily ailments like deafness, stupidity, failure of memory, dumbness, blindness etc. Such diseases which occur from the neglect of rules prescribed for Yoga-practice may be cured by Yogic processes like prāṇāyāma and others (vide the different stages of Yoga-practice treated earlier). There are also various other ways of cure. Thus in gastric troubles the Yogin should eat warm rice-gruel (yavāgū) mixed with ghee. Moreover, in tremor he should fix his mind on a mountain, since it is steady, in dumbness on the faculty of speech, and in deafness on the ear. Furthermore, he should concentrate on a cooling thought amidst heat and vice versa. He should place a stake on his head and beat wood with wood for regaining memory, or otherwise he should also think steadily of the wind and fire which pervade heaven and earth. If any demonic spirit enters his body, he should burn it by concentrating on wood and fire (36.46ff).

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[1] MKP 36.10*d*; *cf.* VP, pūrvārdha, 10.88*d*; MS 6.72*d*.

[2] *Cf.* VP., pūrvārdha 11.32-33.

[3] *Cf. Ibid*, 11.31*ab*.

(5) *Important details of practising Yoga*:

In the description of the way to begin Yogic exercise, great stress is laid on making a streneous attempt to realise one's own self (*i.e.* his mind and body).[1] The process of practising Yoga is begun by sitting in padmāsana, ardhāsana or svastikāsana. The Yogin has to seat balanced on an uneven seat, drawing in both his feet and firmly fixing his thighs in front, and covering his mouth. He is not to touch his private parts with his heels. Further he has to control his senses, raise his head slightly and not press the teeth together and gaze at the tip of his own nose. He has to merge the influence of tamas in rajas and that of the latter (*i.e.* rajas) in sattva, he has to practise Yoga taking his stand in sattva. He should hold his sense-organs from the sense-objects and also control breath and other faculties and also his mind. He who draws in his desires, as a tortoise draws in all its limbs, and who is always delighted in his own self and is settled in the highest realises the highest Ātman in his ownself. He should purify himself externally and internally right from his navel to his throat and should advance to pratyāhāra (sense-control) (36.28ff). When he is steeped in Yoga and he controls his mind and body, all his faults perish away. Then settled in his ownself he is able to discriminate Supreme Brahman from three guṇas of prakṛti as well as the sky, the premordial atoms and the unsullied soul (36.37 – 38^{ab}).

(6) *The Yogin's Life* :—

The salient features of the Yogin's life are as follows :—

Pride (māna) and insult (apamāna), which cause pleasure and pain respectively to an ordinary man, cause the opposite feelings of pain and pleasure respectively to the Yogin (38.3)[2]. He is enjoined to plant his foot after it is purified by his eyes, drink water purified by cloth, use speech purified by truth, and meditate on what is purified by intellect.[3] He is expected not to become a guest, nor to attend śrāddhas, sacrifices, pilgrimages to the gods, nor festival nor to visit great men for getting any advantage. He is to roam about for alms when the smoke is flung away (from the house), the charcoal is extinguished and when people have taken their meals. He is not to go to the same people daily for getting alms. He is to seek alms from house-holders, or from sages who do not stay in one definite place (yāyāvara),[22] but getting the alms from the former is considered as the best means of his livelihood. He is ever to resort to the modest, faithful, tranquil and high-souled Brahmin house-holders, learned in the Vedas ; next to them to uncorrupt and non-outcasted people. The practice of getting alms from outcastes is the last livelihood he should wish for (38.5-10).

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[1] Prāgevātmātmanā jeyo, MKP 36.8*a*. F. E. Pargiter translates this line as: " the Yogin has first to conquer the soul by the soul " (The Mārkaṇḍeya-Purāṇa, E. Tr., p. 194), but the term ' Soul ' is not very happy, because Soul is beyond limitation according to Indian Philosophy. Here ' Ātman ' means one's ownself '. *Cf.* BG 6.5*a*: Uddharedātmanā'tmānam.

[2] MKP 38.3ff.

[3] MKP 38.4 = MS 6.46 with the word ' dṛṣtipūtam ' in place of ' cakṣuḥpūtam '. *Cf.* Kullūka on MS 6.46:

> " Keśāsthyādiparihārānarthāṃ dṛṣṭiśodhitabhūmau pādau kṣipet,
> jaleṣu kṣudrajantvādivār. aṇārthaṃ vastraśodhitaṃ jalaṃ pibet satyapavitrāṃ vācaṃ vadet,
> tataśca maunena saha satyasya vikalpaḥ,
> pratiṣiddhasaṃkalpaśūnyamanasā sarvadā pavitrātmāsyāt (p. 219).

He is to eat rice-gruel (yavāgū), butter-milk (takra), milk. bareley-gruel (yāvaka), fruits and roots, panic seed (priyaṅgu), oil-cake (piṇyāka) and śīro (saṃyāva). Before eating, he should once sip water and offer oblations to the five vital airs *viz.* prāṇa, apāna, samāna, udāna and vyāna, and then eat according to his desire. After eating, he should once again drink water, and then touch his heart (38.11ff).

He should devote himself only to the essential knowledge (sārabhūtam upāsīta) which can effect his object (of realisation), since multiplicity of knowledge is a hindrance to Yoga. He who desires that he ought to know this and that way perhaps never gain that knowledge in thousands of ages (38.18-19).

He should discard associations, subdue anger, eat sparingly and control his organs and regulate the gates of his body and then apply himself to profound contemplation (38.20). He has to control speech, action and mind (38.22–23).

When his intellect is purified, and he considers clod and gold alike[23] he comprehends the supreme, eternal, and immutable to be the supreme condition, he ceases to be born again (38.24). He who is of composed mind intent on Brahman, attentive and pure, whose delight is concentrated on one object, and who controls his organs, attains Yoga *i.e.* unity with the ultimate reality.

(7) *The Description of the successful Yogin*:

Seen from different angles, he who has been successful in Yoga is both a yukta and mukta; for he is in union with Brahman and is liberated from saṃsāra. Eloquent descriptions of his states are given in MKP, 36.63-65. Tranquillity, perfect health, gentleness, a pleasant ordour, scanty excretion, a fine complexion benignity and softness of voice are considered the first indications of the

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[1] *Cf.* Ekatrâniyatasthānāḥ (muniviśeṣāḥ) which meaning is according to the commentary 'Candrakalā' by Śeṣarāja Shastri on Bhaṭṭikāvya 2.20 (p. 53).

[2] MKP 38.24*a* = BG 6.8*d*.

successful Yogin.[1] Moreover, the chief signs of his Yoga-realisation are that the people love him and even praise him in his absence, and creatures do not fear him. He is not injured by excessive cold or heat and he does not fear other persons.

(8) *The sacred syllable "OM"*:

The subject of Yogin meditation is "OM" which designates Supreme Brahman and through comprehension of it and meditation on it one attains final absorption into Brahman (31.14-16). The MKP explains the composition, meaning and efficiency of the sacred word "OM" as follows[2]: –

A, U and M are the three instants (mātrās) "OM". They are characterised by goodness, passion and ignorance respectively. The 'ardhamātrā' on the top of the syllable "OM" is devoid of quality and it can be understood by the Yogins only.

The letter 'A' is designated as the bhurloka (the terrestrial world), the letter 'U' the bhuvarloka (the atmospheric world) and the letter 'M' along with its nasal mark, the svarloka (the heaven). The first instant is discrete (vyakta) and short (hrasva), the second the indiscrete (avyakta) and long (dīrgha), and the third the intellectual faculty and prolated (pluta). The half instant is the highest abode and is beyond expression (39.10-14). It is called 'gāndhārī' as it is to be uttered in the gāndhāra note. Being pronounced it reaches the head, and conveys the feeling of ants moving over the body.

The syllable "OM" consists of three Vedas, three worlds, three fires and three deities *viz.* Brahmā, Viṣṇu and Śiva, and the Yogin absorbed in it obtains extinction therein (39.8^{cd} - 9).

It is declared that the Yogin engrossed in meditation on "OM" becomes united with Supreme Brahman. Breath is his bow, the soul is his arrow, and the sublime Brahman is his target. It is to be pierced by the heedful man; he then becomes united with Brahman, as the arrow becomes embedded in the target[3] (39.4-8^{ab}).

(9) *Results of Yoga-Practice*:

After one has practised Yoga for some time, he begins to feel its beneficial reactions on his health, temperament, mental condition and powers of endurance.

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[1] Alaulyamārogyamaniṣṭhuratvaṃ gandhaḥ śubho mūtrapuriṣamalpam,
kāntiḥ prasādaḥ svarasaumyatā ca yogapravṛtteḥ prathamaṃ hi cihnam.
MKP 36.63. *Cf.* SU 2.13:
Laghutvamārogyamalolupatvaṃ varṇaprasādaṃ svarasauṣṭhavaṃ ca,
gandhaḥ śubho mūtra-purīṣamalpaṃ yogapravṛttiṃ prathamaṃ vadanti.

[2] MKP chap. 39.

[3] MKP 39.7*cd*-8*ab*=MU 2.2.4 with 'prāṇo' in place of 'praṇvo' at the beginning of *a*.

The effects are also external, and are seen in the friendly attitude of men and animals to the Yogin (vide the description of the successful Yogin given earlier). These are indications that the Yogin is on the right road (Yoga-pravṛtti-cinhāni).

Supernormal powers are also developed in the adept in Yoga. They are in all eight, *viz.* aṇimā, mahimā, laghimā, prāpti, prākāmya, īśitva, vaśitva and kāmāvasāyitva. The adept can contract or expand his stature or size; become light than air, making it possible to cover quickly great distances ; gain the power of seeing everything, near or distant, hidden or open, and of moving about in space as he desires; gain command over even superhuman agencies ; prolong life indefinitely ; and lastly subdue to his will any one whose shadow it treads, or enter the minds of distant persons and pass into the bodies of any one.[1]

The various other powers the Yogin acquires are called 'upasargas' and it is urged that the Yogin should always try to keep himself free from the urges of the upasargas (37.1 ff). The five varieties of upasargas arising out of sattva, rajas and tamas are called : (1) Prātibha (2) Śrāvaṇa (3) Daiva (4) Bhrama and (5) Āvarta. Prātibha is so-called because the Yogin fully knows the Vedic matters etc. Śrāvaṇa is so-called because the Yogin perceives the meanings of sounds and also hears the sound from afar. Daiva is so-called because like a god the Yogin sees all around and in the eight directions. Bhrama is so-called because the Yogin's mind wanders without support through hir own fault, *viz.* falling away from all the rules of good conduct. Āvarta is so-called because the whirl-pool of knowledge, like the whirld-pool of water, engulps the mind (37.7ff).

It is, however, laid down in 37.14ff that the yogin should get over these upsargas directing his mind towards highest Brahman and meditate upon it.

Signs of Approaching Death (*Ariṣṭāni*) :

The MKP says that the yogin should know the approach of his death by various signs so that he may anticipate it and may not get disspirited.[2] These signs are set out below in detail :—

The man, who does not see the path of the gods, the pole star, the planet Venus, the Moon's shadow and the Arundhatī star, does not live more than a year. The man, who sees the Sun's orb devoid of rays and fire encircled with rays, does not live more than eleven months. He, who, in his dream, clearly perceives gold and silver in his vomit, urine and faeces, lives ten months. He, who sees departed persons, piśācas and others, and the cities of the Gāndharvas and golden-coloured bulls, lives for nine months. He, who when stout becomes thin and vice versa, and loses his natural functions, lives for eight months. He, whose foot becoms cracked at the heel or at the toe in dust and mud, lives for seven months. If a vulture, a pigeon, a raven, a crow, a hawk or a black bird alights on one's head, that indicates a life of six months. When a man is assailed by flocks of crows or a shower of dust, or when he sees his shadow unnatural, he lives for four or five months. When he sees lightening flashing in the south in a cloudless sky, or sees a rainbow at night, his life will last for two or three months. He who cannot see his own body in clarified butter, oil, mirror or water, or who sees it headless, does not live more than a month. When the smell from one's body resembles that of a goat, or the smell from a corpse, his life would be half a month. When one's breast and foot dry up immediately after bathing, and when water does not quench his thirst as he drinks, he lives for ten days. When the wind as it strikes one cuts one's vitals, and when one feels no delight from the touch of drops of water, his death has arrived. Whoever sits on a boar, a monkey or a carriage, and goes singing towards the south in his sleep, for him death brooks no delay. He whom a woman attired in a red or black raiment, and singing and laughing, carries off to the south in his sleep, he will live no longer. He, who sees a single powerful naked mendicant laughing and leaping in his sleep, may find death impending. The man, who sees himself sunk to the crown of his head in a sea of mud in his sleep, dies at once. He, who sees charcoal amidst the hair of the head, or ashes or a waterless river issuing from a serpent, in his sleep, will die on the eleventh day. He, who, in his sleep, is beaten with stones by formidable and hideous black men who raise aloft their weapons, may die at once. He, in front of whom a she-jackal runs howling at sunrise, whether meeting him or passing him, dies at once. He, who becomes hungry immediately after eating, and whose teeth chatter, has reached the end of his life. He, who does not perceive the smell of a lamp, and who is terrified at day and night, and who does not see himself reflected in another's eyes, lives no longer. He who has seen both a rainbow at midnight and all the planets at day, should deem his life consumed away. He whose nose becomes crooked, and whose ears bend down or stick up, and whose left eye waters, has lost his life. When his face becomes reddish or his tongue black, his death is impending. He, who, in his sleep, journeys to the south on a camel, an ass, or a carriage will die outright. He, who cannot hear his own murmering when he shuts his ears, and who cannot see the light with his eyes, lives no longer. He over whom a door is closed after he has fallen into a pit, and who cannot rise up from the hole, in his sleep, his life ends thereat. Sight directed upwards and unsteady, and blood-shot and rolling around, and warmth in the mouth, and dryness at the navel prognosticate a new body for man. He, who, in his sleep, may enter the fire or water and not come out therefrom, his life ends thereat. The man, who is attacked by the evil spirit at night or at day, dies at the end of the sevent night. The death is impending over the man who sees his own clean white clothes red or black. A change in men's mentality and a reversal in nature proclaim that Yama and death are at hand. When a man despises and revils those persons to whom he has been always well-behaved, and whom he has considered the most deserving of reverence, when he does not worship the gods, abuses the aged ones, the teacher and the brahmins, and when he does not receive warmly his mother, father, son-in-law or Yogins possessed of knowledge, and other high-sould men, that means the end of his life.

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[1] MKP 37.30 ff; *cf.* Devala and Yājñavalkya Smṛtis quoted in the Mokṣakāṇḍa of the Kṛtyakalpataru, pp. 216-218.

[2] MKP 40.2-39; *cf.* Mbh, Śānti-Parva, 318.9-17; Devala-Smṛti quoted in the Mokṣakāṇḍa of the Kalpataru (pp. 248-250, about 20 verses), VP 19.1-32, Liṅga-Purāṇa (Purvardha, Chap. 91). In the Jayākhya-Saṃhitā (33.60ff) also such signs are described but here the description of his death is entirely different from that in the MKP and VP.

These ill omens produce their results day and night at the close of the year. The yogin should ascertain the formidable series of results of ill omens, and fixing that time in his mind, he should resort to a safe place and apply himself to Yoga-practice in just that part of the day, both in the fore-noon and in the afternoon and at mid-day on that day. Or when he has seen that ill-omen during a part of the night, then he should engage in Yoga until that day arrives. Then abandoning all fear, and mastering that time, self-controlled, he should stay in that habitation or wherever he feels his soul firm, and engage in Yoga after overcoming the three qualities, and when his soul grows composed of the Supreme Soul, he should cease even from the use of mind. Thereupon he attains to that sublime absorption into the Supreme Soul which is beyond the senses, which transcends the intellect and which is beyond speech.

Then by various picturesque similes it is indicated how final emancipation is to be attained by Yoga. To quote an example, it is said that just as the moon-stone does not emit water, if untouched by the rays of the moon ; even so if the Yogin does not engage himself in meditation, he does not attain Brahman (vide 40.47 ff).

CHAPTER IV

MYTHOLOGY

Introductory :

" Mythology means the body of myths or stories which give an account of the gods and heroes, describing their origin and surroundings, their deeds and activities, and it is thus included in, though not co-extensive with, that aspect of religion which is concerned with belief. " [1]

All that comes under mythology according to this definition is naturally not available in the MKP to its fullest extent. [2] What is mainly found is different accounts of deities like the Devī, the Sun, Dattātreya, and also of some gods already known from Vedic times like Agni, Indra, etc. Besides, in connection with the figure Brahmā particularly the question of the origin of the world etc. have also been dealt with in this Purāṇa which come under the famous Purāṇic topics of Sarga and Pratisarga. This matter can conveniently be considered under the heading cosmogony as part of mythology. The material therefore, that comes under the general topic of mythology divides itself into the following topics :—

Section I—Cosmogony.
Section II—Devī-mythology.
Section III—Solar-mythology.
Section IV—Datta-mythology.
Section V—Gods like Agni, Indra, Brahmā and Viṣṇu and Śiva.
Section VI—Eschatology,[3] heaven and hell, the pitṛs or manes, Yama, the god of dead, the doctrines of transmigration and karmavipāka.

SECTION I

Cosmogony

By Cosmogony (Sarga)[4] is meant the theory of the origin of the universe about which naturally there were lot of speculations even in very early times.

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[1] Macdonell A. A., An Article on ' Vedic Religion ', ERE, Vol. 12, p. 601.

[2] The stories of ancient Kings (who are naturally heroic figures), that occur in the MKP come under the section Vaṃśānucarita and require a consideration more as history than as mythology and hence this topic has not been dealt with in this section on mythology.

[3] The MKP, as many other Purāṇas, naturally contains matter regarding eschatological topics which generally belong to the section of mythology (*cf.* how Vedic eschatology is treated by A. A. Macdonell in his Vedic mythology). Hence they are discussed in this chapter.

[4] For comparative and detailed information on ' Cosmogony and Cosmology ', vide ERE, Vol. 4, pp. 125 ff. For a full discussion on ' Purāṇic Cosmogony ', vide Pusalkar A. D.,

In as early a period as that of the RV, "the Vedic thinkers were not unmindful of the philosophical problems of the origin and nature of the world." [1] Cosmogony appears as the first topic in the definition of Purāṇa as Pañca-Lakṣaṇa,[2] and also in almost all the Purāṇas this topic appears to be handled first when the regular purāṇic contents begin.

Thus the MKP contains various cosmogonic accounts at the beginning of its regular purāṇic contents (chaps. 42-49), and though generally of mythological contents they can be divided into two types : (I) Philosophical, containing lot of Sāṃkhya-like material mixed with the idea of the Cosmic-egg, and (II) semi-historical, containing genealogical legends in association with the kalpa theory.

(I) The MKP (42.32ff) gives an account of the Sāṃkhyan evolutionary theory which is somewhat different from that of the classical Sāṃkhya. The unmanifested (avyakta) or the subtle, eternal prakṛti, composed of both real and unreal, is regarded as Brahman, the chief cause, the imperishable, undecaying, immeasurable, self-dependent etc.[3] The whole world was enveloped by it after the dissolution when the three gunas—(*viz.* sattva, rajas and tamas) were in equipoise, when it was ruled over by Kṣetrajña (Kṣetrajñādhiṣṭhānāt[4]), the soul. At the time of creation due to the existence of guṇas which were in the process of the original principle being put in the process of creation,[5] there

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Studies in the Epics and Purāṇas, Chapter 5, pp. 1-24; and Karmarkar A. P., Bhārata Kaumudi, Part I, pp. 323-332.

[1] Radhakrishnan, S., Indian Philosophy, Vol. I, p. 99.

[2] *Cf.* Sargaśca pratisargaśca vaṃśo manvantarāṇi ca,
Vamśānucaritaṃ ceti purāṇaṃ pañcalakṣaṇam. MKP 134.13.
For a full discussion on this problem, Vide Kirfel, Das Purāṇa Pañcalakṣaṇa.

[3] Pradhānaṃ kāraṇaṃ yattadavyaktākhyaṃ maharṣayaḥ,
yadāhuḥ prakṛtiṃ sūkṣmāṃ nityāṃ sadasadātmikām.
Dhruvamakṣayyamajaramameyaṃ nānyasaṃśrayam,
gandharūparasairhīnaṃ śabdasparśavivarjitam.
Anādyantaṃ jagadyoniṃ (this should be jagadyoni) triguṇaprabhavāpyayam,
asāmpratamavijñeyaṃ brahmā'gre samavartata. MKP 42.32.34.

The Pradhāna kāraṇa = chief cause, going with 'Brahman' in verse 34. We are not sure whether 'pradhāna' is used here in its technical sense; most probably not. Prof F. E. Pargiter seems to take it in its technical sense (Vide The Mārkaṇḍeya Purāṇa, E.Tr. p. 220). *cf.* BG 14.3 "mama yonirmahad brahma", where mama = kṣetrajña and mahad brahma = prakṛti.

[4] The word 'Kṣetrajña' in 'Ksetrajñādhiṣṭhānāt' means Brahman.

[5] Guṇabhāvāt sṛjyamānāt sargakāle tataḥ punaḥ, MKP 42.36*ab*.

The word in the original is 'sṛjyamāna' and according to the textual wording it has to be connected with the word pradhānam' in verse 32 and 'Brahman' in verse 34. It is clear that Brahman was not being created; on the contrary it was the world that was being created and obviously 'Brahman' was in the process of helping that creation or more correctly itself being evolved in the world. Hence 'sṛjyamāna' = 'Being evolved'.

evolved the pradhāna from it (*i.e.* Brahman). From the pradhāna the mahat emerged and it was then covered by the avyakta (or pradhāna),[1] and being so covered it differentiated itself as the sāttvika, rājasa and tāmasa mahat.[2] The pradhāna covered the mahat just as a seed is covered by the skin. Being so covered there sprang from the three-fold mahat, the three-fold ahaṃkāra called vaikārika, taijasa and bhūtādi or tāmasa ahaṃkāra.

Regarding the further process of creation *viz.* the rise of the anmātras and the bhūtas, two views are stated in succession which shows that the MKP must have been revised ; and the second view, which is not compatible with the first, was incorporated at a later stage.[3] These two views are as follows :—

(a) From the bhūtādi or tāmasa ahaṃkāra which is covered by the mahat, just as the mahat itself was covered by the pradhāna, there sprang through its spontaneous self-modification the śabda-tanmātra, from which by the same process there sprang the ākāśa, possessing the quality of sound. Again, the bhūtādi ahaṃkāra covered up the ākāśa, which produced spontaneously by self-modification the sparśa-tanmātra, and it produced the Vāyu possessing touch as its quality. Vāyu, in the state of development, produced the rūpa-mātra which produced jyotiṣ (light-heat) possessing the quality of colour. The Vāyu, which is characterised by touch, enveloped the rūpa-mātra. The jyotis, in the condition of development, produced rasa-mātra which produced the water which is characterised by the quality of taste. Water, characterised by taste, covered the rūpa-tanmātra *i.e.* were covered by it. From water, in the state of development, evolved gandha-tanmātra which produced the earth which has the quality of smell. The tanmātras are the potential conditions of qualities and hence the qualities are not manifestd there. They are, therefore, traditionally called aviśeṣa. They do not manifest the three-fold qualities of the guṇas as śānta, ghora and mūḍha. It is for this reason also that they are called aviśeṣa.

From the Vaikārika or Sāttvika ahaṃkāra evolved the Vaikārika sarga.[4]

(From the Taijasa ahaṃkāra evolved the five cognitive senses *viz.* the ear, the skin, the eyes, the tongue and the nose, and the five conative or active ones

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[1] In addition to the evolutionary theory, the purāṇas teach that each generating principle or element envelopes the one generated by it. *Cf.* ViṣP 1.2.37ff., Vide the article on ' Cosmogony and Cosmology (Indian) ' by Jacobi H., ERE, Vol. 4, p. 159.

[2] This view of the three different kinds of mahat is peculiar to the purāṇas, which is different from the classical Sāṃkhyas. *Cf.* ViṣP 1.2.34; Vide Dasgupta S. N., A History of Indian Philosophy, Vol. IV, p. 35, note 2.

[3] Such remarks of S. N. Dasgupta on the KP 4.22ff are applicable to the case of the MKP and hence they are applied in our estimate of the MKP also. (A History of Indian Philosophy, Vol. III, p. 510).

[4] This term is not defined here. Later on (42.49*cd*, 50*ab*), however, the manas and the ruling deities of the organs are called Vaikārika.

viz. the generative organ, anus, the hands, the feet and the speech and hence) the five cognitive and conative senses are called the Taijasa organs. The ruling deities thereof are called Vaikārika which term also includes the manas which is the eleventh organ. The functions of the cognitive organs are sound, touch, form, taste and smell, whereas those of the conative ones are sensual pleasure, excretion, eating, movement and speech.

(b) Ākāśa as the sound-potential covered up the touch-potential and from this sprang up Vāyu, which has therefore two qualities—the sound and touch. Both the qualities, śabda and sparśa, entered the colour—potential, whence sprang up agni (fire), with three qualities—the śabda, the sparśa and the rūpa. These qualities, *viz.* śabda, sparśa and rūpa, entered the taste-potential, whence came into existence water having four qualities—śabda, sparśa, rūpa and rasa. These four qualities entered smell-potential, from which sprang into existence gross bhūmi (the earth), which has all the five qualities of śabda, sparśa, rūpa, rasa and gandha. The five gross elements are regarded as fully specialised modifications (viśeṣa) and hence are distinguished as śānta, ghora and mūḍha. They contain one another through their mutual inter-penetration, within the earth is contained all this visible and invisible world firmly enclosed. And those distinguishing marks are perceptible by organs of sense, and are recollected by reason of their permanency. They take each successive one the property of its preceding one.

Mahat, ahaṃkāra and the five tanmātras were in themselves unable to produce the world. Consequently the principles beginning from mahat, working in mutual co-operation, created, through the superintendance of the puruṣa (puruṣādhiṣṭhitatvācca) and by the help of avyakta (avyaktānugraheṇa), the (Cosmic) egg which gradually expanded from within like a water-bubble. This egg lying on the water was bigger than the bhūtas. From this Cosmic egg the Kṣetrajña called Brahman—also called Hiraṇyagarbha (the four-faced God)—is produced;[1] he is the first corporeal being (śarīrīn) and is also called the puruṣa; he existed at first, the original creator of living beings. The further description shows that this is the Brahmāṇḍa or the Cosmic egg which occupied all the three worlds, moveable and immoveable. Meru was born from it, and then the mountains were its embryo-skin; the oceans were its embryo-fluid; and it (*i.e.* the Brahmāṇḍa, one may say) contained[2] all this world with the gods, demons, mankind, the continents and the other lands, the mountains, oceans and the throng of luminous worlds. The Cosmic egg was encircled on the outer side by water, fire, ākāśa, bhūtādi, mahat and avyakta, each of which is ten times as large as the earth. There are thus seven coverings. The eight prakṛtis are also spoken of, and probably the Cosmic egg is the eighth cover.[1] The prakṛti is eternal and within it resides the puruṣa who is called Brahman. Just as one sunk in water, on emerging from it, throws the water-bubbles away, so Brahman, the all-pervading, throws the prakṛti[2] (on emerging from the egg).[3] The Avyakta (prakṛti) is called Kṣetra, and hence the Brahman is called Kṣetrajña.

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[1] It is a little bit surprising that the Kṣetrajña is said to increase though the Atman is immutable. This appears to be some special doctrine which later on disappeared.

[2] The word 'Brahmāṇḍa' is not used in the account. Here it is used in a sort of summarizing stanza (43.1), which may be late, *i.e.* of the time when the word Brahmāṇḍa had become current. Incidentally it shows that the original account is comparatively old.

Such was the creation due to prakṛti which is governed by Kṣetrajña, the soul. The first creation was not preceded by any intelligence (*i.e.* it was unintentional) like the lightening (in the sky).

The prākṛta-pratisañcara occurs when the universe merges in prakṛti. In this state, the avyakta exists within itself as it were, and both the prakṛti and the puruṣa subsist with the sameness of character (sādharmya); tamas and sattva subsist in equipoise and permeated by each other, and rajas remains as the dynamic principle inherent in sattva and tamas, just as oil remains in sesamum. At the dawn of the day, Brahman awakes and just as love or breeze of spring entering into young women tends to produce agitation, even so the Brahman, the embodiment of super-natural power (yogamūrtimat) enters into prakṛti and puruṣa by its intense supernatural power (yogena pareṇa). When the pradhāna is disturbed the God Brahman is born within the cavity of the egg (as already stated above). He himself is regarded as both dynamic (kṣobhaka) and passive (kṣobhya), the lord of prakṛti, and through contradiction and dilation, he exists even in the state of the pradhāna.[4] Being created, the lord Svayambhū eventhough himself nirguṇa, creates the universe as Brahmā, invested with the rajas guṇa, preserves it as Viṣṇu, invested with the sattva guṇa, and finally destroys it as Rudra, invested with the tamas guṇa (43.3 ff).

The MKP also deals here with the duration of the life of Brahmā, Viṣṇu and Śiva (43.8), and explains how human and divine years are reckoned, the duration of the four ages, the kṛta, the Tretā, the Dvāpara and the Kali, and of a manvantara, and the length of Brahmā's day and life (43.22 ff).

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[1] MKP 42-70ab. The passage is obscre as it is difficult to find out exactly what these eight prakṛtis are.

[2] Here the prakṛti means the vikāras or modifications of prakṛti. Here there is some touch of the vedanta doctrine.

[8] Yathā magno jale kaścidunmajjan jalasaṃbhavam.
Valayaṃ kṣipati brahmā sa tathā prakṛtirvibhuḥ, MKP 42.71*cd*-72*ab*.

Prof. F. E. Pargiter misunderstands the verse and translates it as "just as one sunk in water, on emerging from it, seems to be born from water (instead of jalasambhavam' he suggests the reading 'jala-sambhavaḥ') and flings the water away, so Brahmā is both prakṛti and the soul (Vibhuḥ)", vide The Mārkaṇḍeya Purāṇa, E.Tr. p. 223, and note on the same page.

[4] Sa eva kṣobhakaḥ pūrvaṃ sa kṣobhyaḥ prakṛteḥ patiḥ,
sa sañkocavikaśā (it should be sā) bhyāṃ pradhānatve'pi saṃsthitaḥ. MKP 43.12.

Then it describes the raising of the earth from beneath the waters by Nārāyaṇa in the form of a boar, and the creation of earth, sky, heaven and maharloka (44.3 ff).

In the MKP 44.14 ff, we find another account of creation. It is said that to Brahman in the beginning of the kalpas, whilst he was meditating on creation, there appeared an unintelligent creation in the form of tāmasa, moha, mahāmoha, tāmisra and andha-tāmisra. These were the five kinds of avidyā which sprang from the Lord. (From these, there came a creation of the vegetation) which have no inner or outer consciousness and may be described as having as it were, closed souls and consisting of vegetation. Since vegetation is declared to be 'primary', this is the Mukhya creation. Not being satisfied with this he created the animals and birds etc., called tiryac-srotas. The animals etc. are called tiryac, because their circulation is not upwards but runs circularly in all directions. They are full of tamas, and are described as avedinaḥ. They stray in wrong courses (utpathagrāhiṇaḥ), and are satisfied with their ignorance as true knowledge, *i.e.* they do not seem to have the acquirement of certain knowledge. They are self-swayed, and devoted to self; they comprise twenty-eight classes.[1] They are aware internally of pleasure and pain but they cannot communicate with one another (antaḥ prakāśāste sarve āvṛtāstu parasparam). Then, being dissatisfied with the animal creation, Brahmā created "the gods" who are always happy and can know both their inner feelings and ideas, and also the external objects, and communicate with one another. Being dissatisfied with that creation also He created "men", which creation is called arvāk-srotas as distinguished from the creation of gods which is called urddhva-srotas. These men have an abundance of tamas and rajas, and they have therefore a preponderance of suffering and are continuously engaged in action; they are aware internally and externally of pleasure and pain. They are mankind and are capable of causation. Anugraha is the fifth creation. It is disposed in four ways, by contrariety, by perfection, by tranquility and by satisfaction. The objects of this creation have knowledge of the past and of the present. The creation of the origins of the gross elements and the gross elements is called the sixth. They all possess comprehensiveness, and are prone to mutual division, and the origins of the gross elements are both impulsive and devoid of propensities.

There ase thus nine creations. The first three, called the unintelligent creation (abuddhipūrvaka), is the naturalistic creation of (i) mahat, (ii) the tanmātras, and (iii) the bhūtas, the physiological senses. The fourth creation, called also the primary creation (mukhya-sarga), is the creation of plants; fifth is the creation of the triyag-srotas; sixth the urdha-śrotas; seventh the arvāk-srotas or men. The eighth is the anugraha-sarga which "seems to be the creation of a new kind. It probably means the distinctive characteristic of destiny of each of the four creations, plants, animals, gods and men. The plants have, for their destiny, ignorance; the animals have mere bodily energy; the gods have pure contentment; and the men have the realization of ends."[1] Then comes the ninth sarga, called the kaumāra-sarga, which probably refers to the creation of the mental sons of God such as Santkumāra, etc. The first three sargas, as already stated above, were called prākṛta, the next five creations were known as Vaikṛta and the last one, the ninth, was prākṛta-vaikṛta.

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[1] Ahamkṛtā aham-mānā aṣṭāviṃśat dvidhātmakāḥ. MKP 44.20*cd*.
The twenty-eight classes of animals are not enumerated in the MKP.

Thus on the whole, the above account is a mixture of philosophical and mythological ideas. In general, it may be stated that the scheme of the primary creation is from the Sāṃkhya; but the other systems such as the theory of illusion of the Vedānta, the doctrine of pantheism etc. are also found side by side. Brahman is regarded as both puruṣa and prakṛti, which is governed by it. Thus the MKP differs from the classical Sāṃkhya in that therein the Sāṃkhya is theistic, and it does not hold duality of the first principles. Here the classical Sāṃkhya are united in Brahman and are not evolutions therefrom but so many aspects of Brahman.

(II) In the MKP 44.2 ff it is stated that Brahman assumed four different forms in succession and from them were produced the demons, the gods, the fore-fathers and mankind. And afterwards assuming another form he produced all other living beings, creatures, vegetation etc. from his limbs. But these beings did not multiply and he created the first Manu Svāyaṃbhuva and a woman Śatarūpā. These two had two sons Priyavrata and Uttānapāda and also two daughters Ākūti and Prasūti. Prajāpati Ṛci married Ākūti and begot on her Yajña and Dakṣiṇā. Yajña begot on Dakṣiṇā twelve sons known as "Yāmas", the gods in the Svāyaṃbhuva manvantara.

Dakṣa married Prasūti and had twenty-four daughters,[2] of whom thirteen were married to Dharma and bore love and other personified feelings; ten were married to the mind-born sons of Brahmā and Agni and the pitṛs, and one named Satī became Śiva's consort.

Adharma (Brahmā's son) and his progeny is then mentioned. Adharma begot on his wife Hiṃsā a son called Anṛta and a daughter named Nirṛti. Anṛta begot on Nirṛti two sons, Naraka and Bhaya, and two daughters, Māyā and Vedanā. Bhaya begot on Māyā Mṛtyu, and Naraka (Raurava) begot on

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[1] Dasgupta S. N., *op. cit.*, Vol. III, p. 502, Vide also fn. 1 on the same page.

[2] Vide Chart No. 1 on pp. 145-147.

Vedanā Duḥkha. Mṛtyu had two wives Nirṛti and Alakṣmī. Mṛtyu begot on Nirṛti Vyādhi, Jarā, Śoka, Tṛṣṇā and Krodha. These have neither wives nor sons and they all live in perpetual chastity. Mṛtyu begot on Alakṣmī fourteen sons,[1] who carry out his commands, and visit men at the time of their destruction. They inhabit the ten organs and the mind and influence man or woman towards the sense-objects, and assailing the organs they also influence men by means of passion, anger and other feelings, so that men suffer injury through adharma and other evil ways; the other two sons take possession of self-consciousness and the intellect respectively, they strive to destroy men and women. The fourteenth son named Duḥsaha resides in men's houses and is very aweful in appearance (45.29 ff). In connection with this evil spirit and his offsprings the MKP supplies various popular superstitions etc. which are dealt with under the discussion on superstitions, Beliefs and Taboos (chap. II, Sec. V).

Elsewhere in the MKP (101.3ff) we come across the story that Dakṣa's[2] thirteen daughters were married to Brahmā's grandson and Marīci's son Ka(ā)śyapa, who by his wives begot the gods, animals, birds etc.

The foregoing accounts closely follow those in the Viṣṇu and other Purāṇas.[3] They give us some idea of the heterogeneous character of its cosmogonic theory. Mythological and theosophical notions of the Vedic period have been combined with later notions such as the Sāṃkhyan evolutionary theory, the genealogical legends and the kalpa theory, in order to give a rational theory of the origin of the world in harmony with the teachings of the Vedas. In effect, however, the scheme leaves the impression of desparate parts, ill-combined or only formally united.

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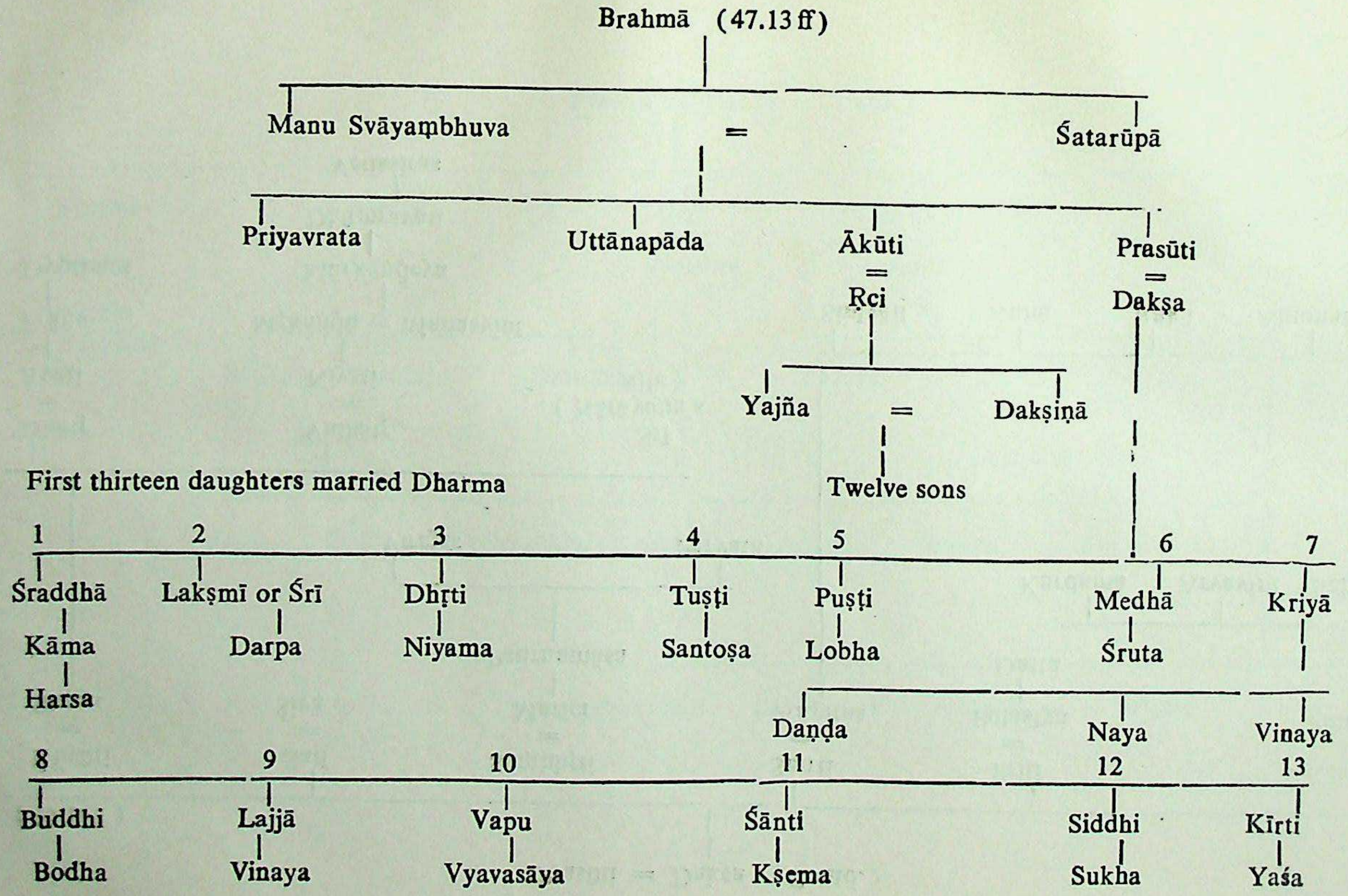
[1] Vide Chart No. 2 on p. 148.

[2] This Dakṣa is Dakṣa prācetas who is Dakṣa Prajāpati reborn in Uttānapāda's lineage—*Cf.* ViṣP I.5.

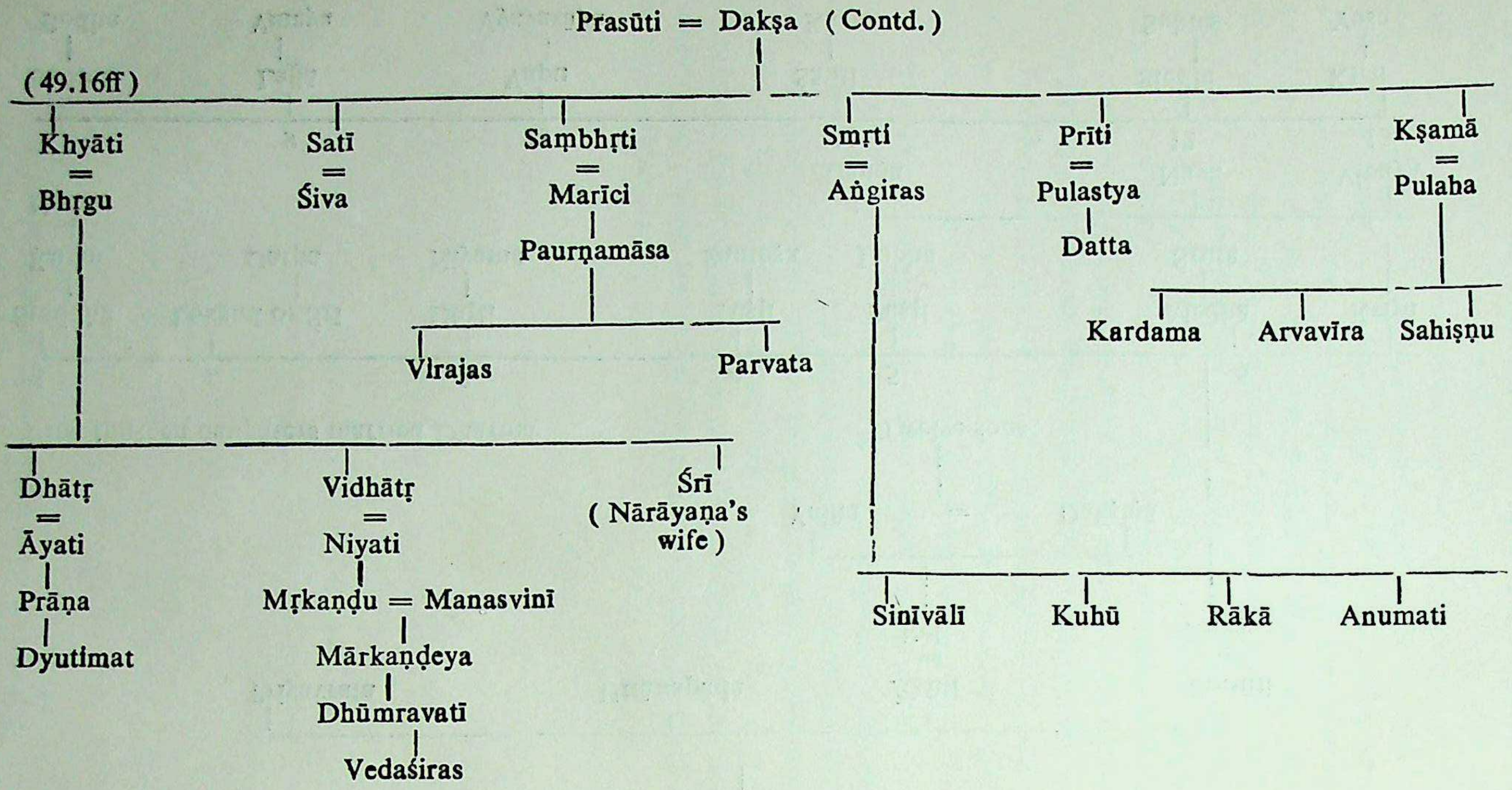
[3] ViṣP 1.2; 1.4.2-10, 45ff; 1.5; 1.7.1.35; 1.8.1-15; 1-10.

The remarks of H. Jacobi (*Op. cit.*, ERE., Vol. 4, p. 159) on the ViṣP are also applicable to the case of the MKP. Some of them are applied in our estimate of the MKP also.

CHART NO. 1


Brahmā (47.13 ff)
Manu Svāyaṃbhuva
=
Śatarūpā
Priyavrata
Uttānapāda
Ākūti
=
Ṛci
Prasūti
=
Dakṣa
Yajña
=
Dakṣiṇā
Twelve sons
First thirteen daughters married Dharma
1
Śraddhā
Kāma
Harsa
2
Lakṣmī or Śrī
Darpa
3
Dhṛti
Niyama
4
Tuṣṭi
Santoṣa
5
Puṣṭi
Lobha
6
Medhā
Śruta
7
Kriyā
Daṇḍa
Naya
Vinaya
8
Buddhi
Bodha
9
Lajjā
Vinaya
10
Vapu
Vyavasāya
11
Śānti
Kṣema
12
Siddhi
Sukha
13
Kīrti
Yaśa

N.B. :—The sign = stands for the marital relations between the two.


Prasūti = Dakṣa (Contd.)
(49.16ff)
Khyāti = Bhṛgu
Satī = Śiva
Sambhṛti = Marīci
Paurṇamāsa
Virajas
Parvata
Smṛti = Aṅgiras
Prīti = Pulastya
Datta
Kṣamā = Pulaha
Kardama
Arvavīra
Sahiṣṇu
Dhātṛ = Āyati
Prāṇa
Dyutimat
Vidhātṛ = Niyati
Mṛkaṇḍu = Manasvinī
Mārkaṇḍeya
Dhūmravatī
Vedaśiras
Śrī (Nārāyaṇa's wife)
Sinīvālī
Kuhū
Rākā
Anumati

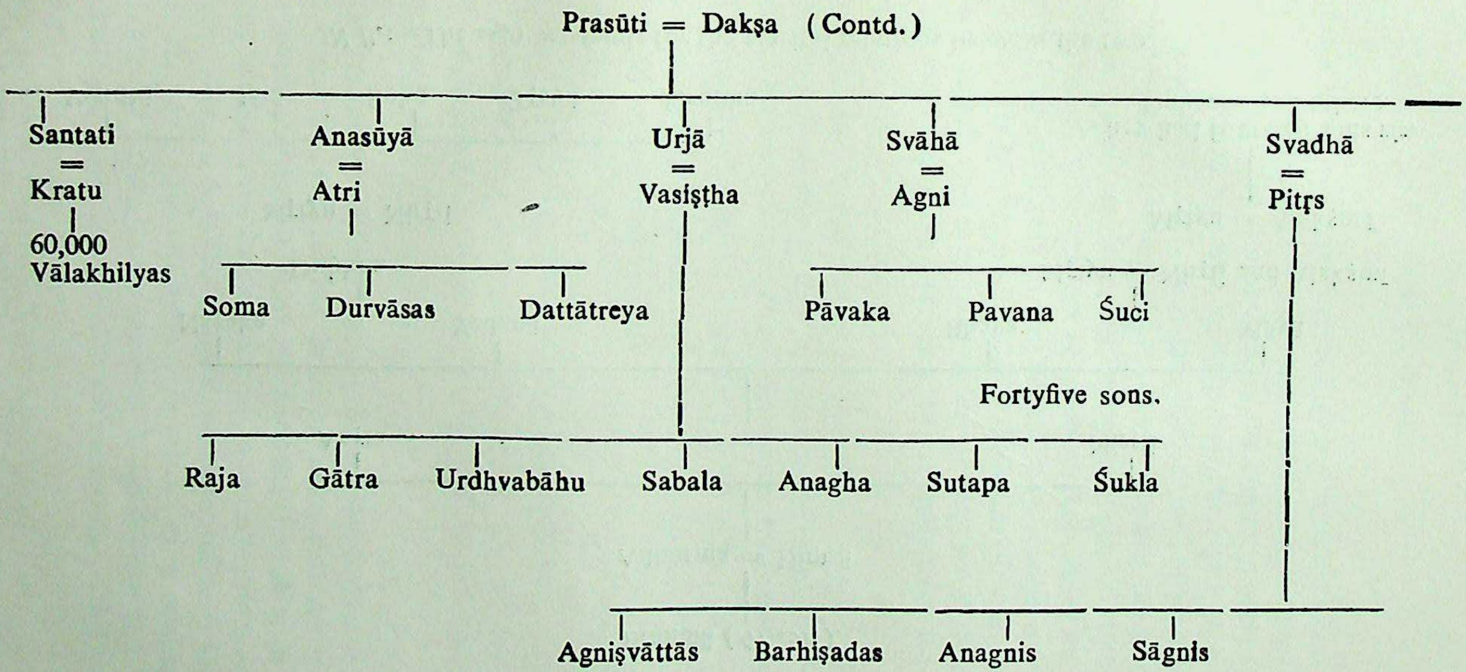
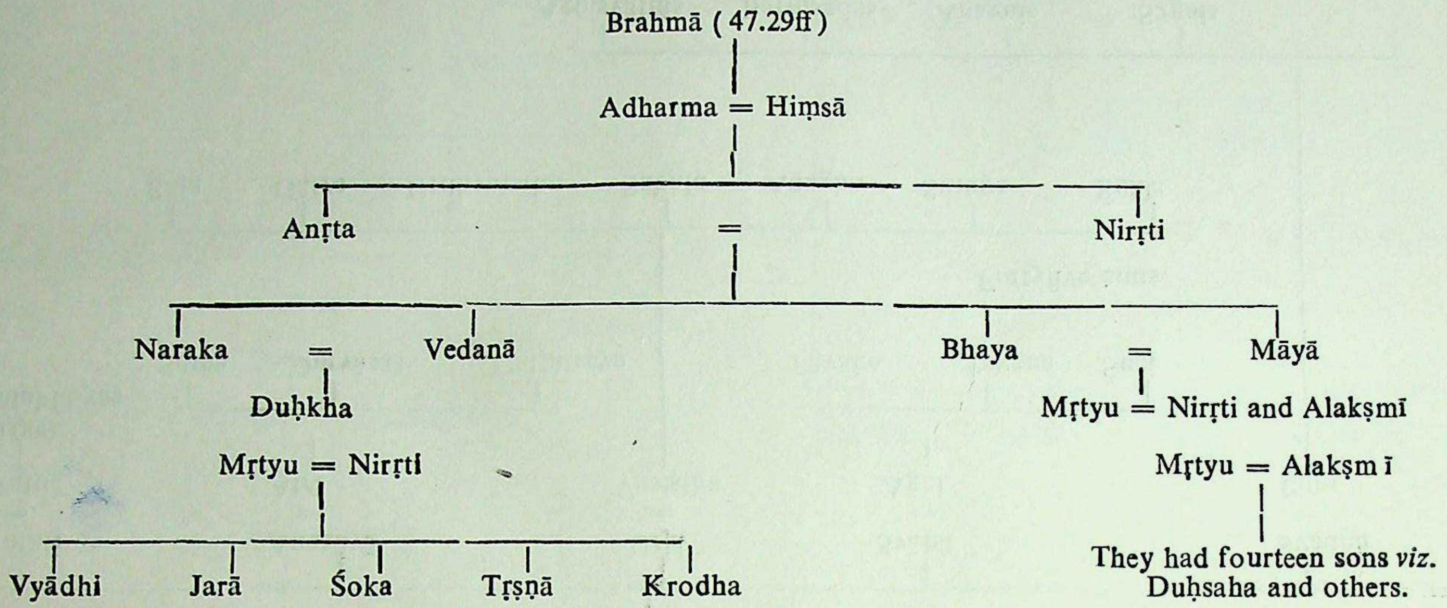

Prasūti = Dakṣa (Contd.)
Santati
=
Kratu
60,000
Vālakhilyas
Anasūyā
=
Atri
Soma
Durvāsas
Dattātreya
Urjā
=
Vasiṣṭha
Svāhā
=
Agni
Pāvaka
Pavana
Śuci
Fortyfive sons.
Svadhā
=
Pitṛs
Raja
Gātra
Urdhvabāhu
Sabala
Anagha
Sutapa
Śukla
Agniṣvāttās
Barhiṣadas
Anagnis
Sāgnis

CHART NO. 2


Brahmā (47.29ff)
Adharma = Hiṃsā
Anṛta
=
Nirṛti
Naraka
=
Vedanā
Duḥkha
Mṛtyu = Nirṛti
Vyādhi
Jarā
Śoka
Tṛṣṇā
Krodha
Bhaya
=
Māyā
Mṛtyu = Nirṛti and Alakṣmī
Mṛtyu = Alakṣm ī
They had fourteen sons *viz.*
Duḥsaha and others.

N.B.:—The sign = stands for the marital relations between the two.

SECTION II

Devī Mythology

Introductory:

The MKP contains a very important section which is styled as the 'Devī-māhātmya' (= DM) (chaps. 78-90) and which later on became famous as 'Sapta-śatī'. This section is introduced in the Purāṇa in order to explain as to how the Sāvarṇi Manu acquired lordship over the eighth manvantara by the grace of the goddess Mahāmāyā obtained in his former life as King Suratha by name. This portion is very important for understanding the mythology of the goddess and is in a sense the 'Bible' of Devī-worshippers or Mother-worshippers in India. Moreover, these thirteen chapters are considered to be the sacred scripture of Śāktism, next only to the Vedas. This section is very popular in almost all parts of India even to-day and in the words of A. B. Barth it may be described as "the principal sacred text of the worshippers of Durgā in Northern India."[1] ✓It, therefore, highly deserves a critical study from the point of view of mythology.

It is proposed to do this task by analysing the contents of the DM in its different aspects and considering their bearings on the problem of the real nature of the Devī and her mythology. This is done under the following headings:—

(I) Origins and Exploits of the Devī.

(II) Her description under the sub-sections, viz.:—

  (A) Names and Epithets

  (B) Functions

  (C) The philosophico-Mythological aspect.

(III) The Cult.

(IV) Conclusion.

(I) *Origins and Exploits of the Devī* :

The Devī is said to be Viṣṇu's Yoganidrā or Mahāmāyā, whose origin as such is not stated, the presumption, however, being that she is beginningless. The story about how she made Viṣṇu free from her sway in order to enable him to kill Madhu and Kaiṭabha does not constitute an origin but is only a statement of her exploit. Further it is this Mahāmāyā whose different incarnations are described in the MKP (for references vide below) after relating how Viṣṇu, being freed from the influence of Yoganidrā, killed Madhu and Kaiṭabha who tormented Brahmā. There are in all five such accounts. They are briefly given as follows :—

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[1] Religions of India, p. 197, note.

(1) The first account relates her superhuman form made up out of the combined lustre of the Gods for killing Mahiṣāsura.

(2) The second account relates to the origin of Kauśikī out of Pārvatī's body.

(3) The third account relates the origin of Kālī from Aṃbikā's fore-head.

(4) The fourth account relates the origin of Caṇḍikā-śakti, also called Śiva-dūtī, from Devī. Here the account of the Sapta-mātṛkās is also met with.

(5) And finally the fifth account relates her future births.

The main details of the story of Yoganidrā and of the various accounts of her different incarnations are as under:—

The Story of Yoganidrā:

Once when Viṣṇu resorted to deep slumber after the dissolution of the world, two demons, Madhu and Kaiṭabha who were produced out of the dirt of Viṣṇu's ear, tormented Brahmā who was stationed on the navel-lotus of Viṣṇu. Hence Brahmā offered a prayer to the Goddess in order to get Viṣṇu awakened from his Yoganidrā and to disillusion those two demons. Being gratified at his sincere prayer, Yoganidrā cast her bewildering power upon the demons (Madhu and Kaiṭabha) so as to hasten their death, and roused Viṣṇu from his slumber by withdrawing her influence which kept him so long in an unconscious state. Viṣṇu, then, killed those demons and saved Brahmā (78.49 ff).

Five Accounts of Origin and Exploits of the Devī:

1. Once the gods, being defeated by Mahiṣāsura and other demons, went with Brahmā to Viṣṇu and Śiva seeking their refuge. On hearing of their defeat, violent light came out of the mouths of Brahmā, Viṣṇu and Śiva, and also out of the bodies of other gods which when united assumed a female form. The lustre of various gods contributed to form her different limbs, *e.g.* Śiva's lustre formed her mouth, Yama's lustre her hair, Viṣṇu's lustre her heaps, Brahmā's lustre her feet, Vasu's lustre the fingers of her hands, Soma's lustre her three eyes, the lustre of the two twi-lights her eye-brows and that of the Wind her ears. The gods and others then furnished her with their weapons and possessions, *e.g.* Śiva gave her a trident, Viṣṇu a discuss, Varuṇa a conch and a noose, Agni a spear, Maruta a bow and a quiver full of arrows, Indra a thunderbolt and a bell from the Airāvata elephant, Yama a rod, Prajāpati a rosary, Brahmā a water-pot, the Sun his rays on all the pores of her skin, Kāla a sword and a shield, the Milk-ocean a spotless pearl-necklace and a pair of garments, a celestrial crest-jewel, ear-rings, bracelets, ardhacandra, armlets over all her arms, anklets, necklace, rings studded with gems for all her fingers, Viśvakarman an axe and an invincible armour, the Ocean the two garlands of unfaded lotuses, the Himavat mountain a lion and gems, Kubera a cup of wine and Śeṣa, the lord of serpents,

gave a nāga-hāra adorned with large gems. The goddess, called by various names as Caṇḍikā, Aṃbikā, Bhadrakālī, Durgā, Kālarātri etc., fought with Mahiṣāsura and other demons and killed them with the help of her mount lion and her gaṇas which were produced during the fight out of her breaths (chaps. 79-80).

The Vāp gives a similar account regarding the emergence of Kātyāyanī from the accumulated power of the gods (chap. 18). The PP offers an allegorical interpretation of the destruction of Mahiṣāsura by remarking that personified ignorance was killed by Jñāna-śakti which is the same as personified wisdom. According to T. A. Gopinath Rao, "it may also be that this story indicates the substitution of the buffalo-totem worship by a form of goddess-worship among certain early primitive tribes in the country."[1]

2. Once again the gods being oppressed by Śuṃbha and other demons went to the Himalayas and praised the goddess (Viṣṇu-māyā). Thereupon Pārvatī (Gaurī) came out to bathe in the Ganges. Then Śivā, also called Aṃbikā, came out of the body of Pārvatī, and said that it was she whom the gods were praising to induce her to kill Śuṃbha and Niśuṃbha. She was called Kauśikī, because she sprang out from Kośa or frame of Pārvatī's body. When Aṃbikā came out of her body, Pārvatī's complexion became dark, and hence she received the name Kālikā (dark one). Kauśikī then lived on the Himalayas and there the two demons, Caṇḍa and Muṇḍa, saw her and informed their King Śuṃbha about her beauty. Śuṃbha proposed her to marry him or his brother Niśuṃbha. But she refused under the pretext of her vow to marry one who conquers her and tones down her pride.[2] Śuṃbha then determined to bring her by force and sent Dhūmralocana with an army. The goddess killed that demon along with his army (chap. 83).

3. Once again Śuṃbha sent another army of demons now headed by Caṇḍa and Muṇḍa to bring her by force. When they pounced upon her, her forehead became dark with anger and from it came Kālī, also called Bhīmākṣī (84.16), Bhairavanādinī and Karālavaktrā (84.18), with a frightful face wearing a garland of skulls and tiger-skin and with an internal weapon (khaṭvāṅga) in her hand.[3] She killed Caṇḍa and Muṇḍa and went back to Aṃbikā, who

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[1] Elements of Hindu Iconography, Vol. I, Part I, p. 354.

[2] Yo māṃ jayati saṅgrāme yo me darpaṃ vyapohati,
yo me pratibalo loke sa me bhartā bhaviṣyati. MKP 82.72.

[3] Tataḥ kopaṃ cakāroccairaṃbikā tānarīnprati,
kopena cāsyā vadanaṃ maṣīvarṇamabhūt tadā.
Bhrukuṭīkuṭilāt tasyā lalāṭaphalakād drutam,
kāli karālavadanā viniṣkrāntāsipāśinī.

thereupon, since she had killed those demons, gave her the name Cāmuṇḍā[1] (chap. 84).

4. Next Śuṃbha sent forth various other armies of demons against the goddess. To help her there came forth the energies of Brahmā, Śiva, Guha (Kumāra), Viṣṇu and Indra being armed with the same weapons, wearing the same ornaments and riding on the same mounts (vāhana) as their corresponding gods (85.12ff). These energies are named as Brahmāṇi, Māheśvarī, Kaumārī, Vārāhī, Nārasiṃhī, and Aindrī[2] (chap. 85). ✓

Once Śiva being surrounded by these Devaśaktis, said to Caṇḍikā : " soon kill the Asuras for my pleasure ". Then from Devī's body came out the Caṇḍikāśakti who was extremely fierce and dreadful in appearance and was attended by the howlings of hundreds of jackals. She is also called Śivadūtī since she sent Śiva as a messenger to Śuṃbha and Niśuṃbha.[3] The demons, however, attacked her. Now the war began with Kālī, Śivadūtī, Brahmāṇī and other Deva-śaktis. These Deva-śakties fought with the demon Raktabīja whose drops of blood falling on the earth produced as many demons as the drops. At last, Caṇḍikā killed that demon with the help of Cāmuṇḍā who drank the demon's blood before it fell on to the ground. Caṇḍikā next killed Niśuṃbha with the help of Kālī, Śiva-dūtī, Brahmāṇī and others (chap. 86).

At this, Śuṃbha censured the goddess for fighting with the help of various goddesses. Hence she absorbed into herself all her Vibhūtis (Brahmāṇī and others), and fought alone with Śuṃbha and finally killed him[4] (chap. 87). ✓

5. Next being eulogised by the gods for killing Śuṃbha and Niśuṃbha, the Devī related about her future births (chap. 88) as follows:—

(a) She said that in the Vaivasvata manvantara two other demons, Śuṃbha and Niśuṃbha would be born and that she would be born of Yaśodā in the house of Nanda-gopa and would live on the Vindhya mountain, and kill those demons.

Vicitrakhaṭvāṅgadharā naramālāvibhūṣaṇā,
dvīpicarmaparidhānā śuṣkamāṃsātibhairavā.
Ativistāravadanā jihvālalanabhīṣaṇā,
nimagnā raktanayanā nādāpuritadiṅgmukhā. MKP 84.4-7.

[1] Yasmāccaṇḍaṃ ca muṇḍaṃ ca gṛhitvā tvamupāgatā,
cāmuṇḍeti tato loke khyātā devī bhaviṣyasi. MKP 84.26.

[2] For various stories regarding the birth of the Mātṛkās in the Purāṇas and the Āgamas, vide Karmarkar A. P., The Religions of India, Vol. I, pp. 109f.

[3] Yato niyukto dūtyena tayā devyā śivaḥ svayam,
śivadūtīti lokesminstataḥ sā khyātimāgatā. MKP 85.27.

[4] Ekai vāhaṃ jagatyatra dvitīyā kā mamāparā,
paśyaitā duṣṭa mayyeva viśaṃtyo madvibhūtayaḥ.
Tataḥ samastāstā devyo brahmāṇī pramukhālayam,
tasyā devyāstanam jagmurekaivāsīt tadāṃbikā. MKP 87.3-4. ✓

(b) She would eat up the Vaipracitta Dānavas so that her teeth would become as red as pomegranate flowers, and thus she would be known as Raktadantikā.

(c) Being eulogised by the sages during a draught lasting for a hundred years she would have an imaculate origin and be known as Śatākṣī and Śākambharī respectively, and would look at the sages with a hundred eyes and maintain until rainfall the whole creation by means of vegetables originating from her own body.[1] During that draught she would kill a powerful demon named Durgama and would be called Durgādevī.

(d) She would again appear in an aweful form (Bhīmarūpā) on the Himalayas, exterminate the demons and be famous as Bhīmādevī.

(e) She would kill the demon Aruṇa by taking the form of a bhramara (bee) and would be known as Bhrāmarī.

Finally, she promised the gods that she would assume births and kill the demons whenever they would oppress them.[2] This promise incidentally reminds us of the famous statement of the theory of divine incarnation (Avatāra) in the BG.[3]

(II) *Description Etc.*:

Mythologically, the Devī is connected with Viṣṇu as his Yoganidrā (vide I—Origins and Exploits of the Devī). Philosophically, she is stated to be the Prakṛti (78.59) and the Māyā (88.4) of the Sāṃkhya and Vedānta respectively. She is also described in terms which are applicable to higher and lower Brahman *e.g.* she is described as unborn (Ajā, 89, 36), immutable (Akṣarā, 78.54), eternal (Nityā, 78.47; Sanātanī, 78.44 etc.), the upholder (Dhātrī, 82 8; Jagaddhātrī, 78.53 etc.), the creator, preserver, destroyer (78.57 etc.) and resort of the universe (Viśvāśrayā, 88.33), all-creating (Sarvakāriṇī, 82.10), Omniform

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[1] Tato'hamakhilaṃ lokamātmadehasamudbhavaiḥ,
bhariṣyāmi surāḥ śākairāvṛṣṭeḥ prāṇadhārakaiḥ.
Śākaṃbharīti vikhyātiṃ tadā yāsyāmyahaṃ bhuvi. MKP 88.45-46*ab*.

According to Marshall the Śākaṃbharī aspect of the MKP is traceable to an oblong terracotta sealing found at Harappa showing a nude female figure upside down with legs wind apart, and 'with a plant issuing from her womb. Further, he compares this striking representation of the goddess with an early Gupta terracotta sealing of a goddess with her legs in much the same position with a lotus issuing from her neck instead of from her womb.' In the MKP we do not get any information more than her name. (Mohanjo-Daro and Indus Civilisation, Vol. I, pp. 48-58).

[2] Itham yadā yadā bādhā dānavotthā bhaviṣyati,
tāda tadā'vatīryāhaṃ kariṣyāmyarisaṃkṣayam. MKP 89.51.

[3] Yadā Yadā hi dharmasya glānirbhavati bhārata,
abhyuthānamadharmsya tadātmānaṃ karomyaham. BG 4.7.

(Sarvasvarūpā, 88.24), the Highest (Parā, 78.55, 62; Paramā, 81.14), the highest (Parāṇām Paramā, 78.62), Omnipotent (Sarvaśaktisamanvitā, 88.24), etc.✓ The Ups also declare that the ultimate reality is unborn, eternal, unaging, undying etc.[1] The Devī is described as having her hands, feet, head, mouth, ears and nose everywhere,[2] which shows her omnipresence. The Ups also describe Brahman in the same words.[3] She is also described as Akhilātmakā (78.63), Jaganmayī (78.47), Jagamūrti (78.47), Viśvātmikā (88.33).

It may be noted here that the Devī thus represents what Brahman represents in the Ups, the 'Prakṛti' in the Sāṃkhya philosophy and the 'Māyā' in the Vedānta philosophy in a somewhat restricted sense.

Furthermore her mother or Jaganmātā (80.34) aspect is also touched upon in one of the Devī-Stutis (88.2, 4) of the MKP. The Durgā-stotras in the Mbh also harp on her mother aspect, and she is described as Skandamātā, Vedamātā, Mother of Siddhasena, Mother of the Mantra-collections, etc., though her Daughter and Sister aspects are more prominantly emphasised there.[4]

The DM also refers in many places to various names and epithets as well as certain functions of the Devī and also present philosophico-mythological aspect of her nature. This will be quite clear from what follows :—

(A) *Names and Epithets* :

Like almost all the important Gods of the Hindu Pantheon, the Devī, too, has various names and epithets describing her nature, form and functions. They occur in various contexts *viz.* (1) in her Stutis or panygerics, (2) in the narration of her stories, especially for explaining her origin, form or achievements, and (3) also actually stated by the Goddess herself with reference to her future incarnations. These names and epithets of the Devī are worth noting as they present her original nature. Some of her names like Aṃbikā (79.53 etc.), Durgā (81.18 etc.), Kātyāyanī (85.28 etc.), Kālī (84.5 etc.), Bhadrakālī (80.8 etc.), Bhavānī (32.43) etc. are traceable to the later Vedic texts.[5] The name Durgā has been interpreted to mean that she is the goddess who saves from all sorts of misery and affliction—from all sorts of dangers and difficulties.[1] She has certain universal epithets, *viz.* Bhagavatī (78.42 etc.), Devī (78.42 etc.), Akhileśvarī (88.37), Īśā (88.2), Īśvarī (78.60 etc.), Maheśvarī (78.58 ; 81.33), Parameśvarī (78.62 etc.), Sarveśā (88.24), Sarveśvareśvarī (78.44), Viśveśvarī (88.33) etc. Her epithets like Khaḍginī, Śūlinī, Gadinī, Cakriṇī, Śaṅkhinī, Cāpinī, Bāṇā, Bhuśuṇḍī and Parighāyudhā refer to her various weapons with which she destroys evil spirits (vide chaps. 79 etc.), and protects her devotees (81.24; 88.26, 27, 28).

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[1] *Cf.* ajo nityaḥ śāśvato'yaṃ purāṇo....,
na jāyate mriyate vā...., KU 1.2.18.

[2] Sarvataḥ pāṇipādānte sarvatokṣiśiromukhe,
Sarvataḥ śravaṇagrāṇe nārāyaṇi namostute. MKP 88.23.
This verse is missing in the Cal. ed.

[3] *Cf.* Apāṇipādo javano gṛhitā paśyatyacakṣuḥ sa śṛnotyakarnaḥ. SU 3.19^{ab}.

[4] For details vide Banerji J. N., an article on 'Some Aspects and Śakti Worship in Ancient India, Prabuddha Bhārata, Vol. LIX, No. 3, pp. 229f.

[5] *Cf.* VS 3.57; TBr 1.6.16, 4-5; TAr 10.18; 10.1.7; MU 1.2.4; Gṛhya-sūtras—Hiraṇyakeśin and Sāṅkhāyana. For details vide Banerji J. N., an article on "Some Aspects of Śakti Worship in Ancient India, in Prabuddha Bhārata, Vol. LIX, No. 3, pp. 227-232.

The one noticeable thing about the Devī is that she is worshipped in her benign as well as terrific forms.[2] Thus she is both Saumyā (78.62), Ati Saumyā (82.11) or Saumyatarā (78.62) and Raudrā (82.8), Ati Raudrā (82. 11). Further, some of her names and epithets like Bhadrā (82.7 etc.), Kalyāṇī (82.9), Sarva-maṅgalamaṅgalyā (88.9) etc. are of gentle mien, while others like Caṇḍikā (79.50 etc.), Kālī (84.5 etc.) or Cāmuṇḍā (84.26 etc.), Dāruṇā (78. 61), Ghorā (78.61), Ghorarūpā (88.19), Mahākālī (89.35), Mahārātrī (78. 59; 88.21), Kālarātrī (78.59 ; 80.19), etc. are of an opposite nature.

Some of her epithets are of a Vaiṣṇavite character, *viz.* Kūrmī (82.9), Lakṣmī (82.10 etc.), Nārāyaṇi (88.7 etc.), Vaiṣṇavi-śakti (88.4), Viṣṇumāyā (82.6), while certain others are of a Śaivite character, *viz.* Bābhravī (88.22), Gaurī (81.11) etc.), Mahādevī (78.58 etc.), Pārvatī (82.40), Śarvāṇī (82.16), Śivā (79.17 etc.), Śiva-dūtī (85.27 etc.), Trayaṃbakā (80.18) etc.

Among her philosophic attributes mention may be made of the following ones:— Dhruvā (88.21), Guṇamayā, Guṇāśrayā (88.10), Jagatpratiṣṭhā (82.8), Jananī (78.55), Mahāmāyā (78.2 etc.), Paramā Māyā (88.4), Prakṛti (78.59; 81.7), Sārā (82.10), Tāmasī (78.68; 88.22), Yoganidrā (78.41 etc.). She is also called Mahāmohā (78.58), Mahāvidyā (78.58; 88.21) or Paramā Vidyā (81.9). It is also declared that all Vidyās (Sciences) are her portions, so are all females and so is the whole world. In fact the whole world has been filled (or pervaded) by her.[3] She has certain ritualistic attributes, *viz.* Svadhā (78. 54; 81.8 ; 88.21), Svāhā (78.54; 81.8), Vasaṭkārā (78.54). She is also called Svarātmikā, Sudhā, Tridhāmātrātmikā (78.55), Anuccāryā, Śabdātmikā, Trayī (81.10). Moreover, she is also described as the repository of Ṛc, Yajus and

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[1] *Cf.* Durgāt tārayase Durge tattvaṃ Durgā smṛtā janaiḥ. Mbh 4.6.20; *cf.* Durga-bhava-sāgara-naurasaṅgā, MKP 81.11; Durgārtināśini, *Ibid*, 86.29.

[2] Saumyāni yāni rūpāṇi traillokye vicaranti te,
yāni cātyantaghorāṇi tairakṣāsmānstathā bhuvam. MKP 81.26.

[3] Vidyāḥ samastāstava devī bhedāḥ, striyaḥ samastaḥ sakalaṃ jagacca,
tvayaikayā pūritamaṃbayaitat kā te stutiḥ stavyaparāparoktiḥ. MKP 88.5.

The Cal. ed. reads—" strīyaḥ samastāḥ sakalā jagatsu " (91.5*b*) which means " so are all females without exception in the world ".

Sāman hymns and as responsible for the existence and production of all the worlds.[1]

She is associated with certain abstract qualities and virtues, *e.g.* Alakṣmī (81.5), Bhubhṛtāṃ Lakṣmī (82.10), Bhūti (88.22), Buddhi (78.60 etc.), Cetanā (82.13), Chāyā (82.17), Dhṛti (82.27), Hrī (78.60), Jāti (82.81), Kānti (82.25), Khyāti (82.10), Kṛti (82.8, 11), Kṣānti (78.60 ; 82.20), Kṣudhā (82.16), Lajjā (78.60 etc.), Lakṣmī (82.10 etc.), Mahāmedhā (78.58), Mahāmohā (78.58), Mahāsmṛti (78.58), Medhā (81.11; 88.22), Nidrā (78.53; 82.15), Nīti (82.31), Puṣṭi (78.60 etc.), Ṛddhi (82.9), Śānti (78.60 ; 82.23); Siddhi (82.9), Smṛti (82.29), Śraddhā (81.5 etc.), Śrī (78.60), Sukhā (82.9), Tṛṣṇā (82.17), Tuṣṭi (78.60 ; 82.32). She is the prosperity (śrī) in the house of men of good deeds, ruin (alakṣmī) in the house of men of the evil-minded; intelligence (buddhi) in the hearts of the prudent, faith (śraddhā) in good men, modesty (lajjā) in high born men.[2] Elsewhere she is described as lakṣmī bestowing prosperity on the houses of men while she abides with them and also as alakṣmī unto their destruction while she is absent.[3] She governs the sense-organs of living beings and rules among all living-beings perpetually. She also pervades this entire universe with the form of Thinking Mind (Citirūpeṇa) (82.36-37). She is also identified with Kalā and Kāṣṭhā which constitute the measures of time (88.8). In the Epic also the goddess is identified with many such abstractions.[4]

(B) *Functions*:

The main theme of the DM is to depict the heroic stories of how the Devī destroyed all the evil spirits in the world. Whenever it was troubled by oppressive and cruel demons, the gods approached her and the Devī, assuming various forms, destroyed the demons. There are many such stories and they are briefly grouped under the following three heads:—

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[1] Śabdātmikā suvimalargyajuṣāṃ nidhānamudgitharamyapadapāṭhavatāṃ ca sāmnām, devī trayī bhagavatī bhavabhāvanāya vārttāsi sarvajagatāṃ paramārtrihantri. MKP 81.10.

This half verse admits of more than one translation. I have adopted from the commentary what seems to be the most natural meaning. The term vārttā seems obscure; the commentator explains it as vṛttāntarūpā, "having the form of events" as Kṛṣi-go-rakṣādi-vṛttir, "following the occupations of cultivation, cattle-rearing and such like".

[2] Yā śrī svayaṃ sukṛtināṃ bhavaneṣvalakṣmī, pāpātmanāṃ kṛtadhiyāṃ hṛdayeṣu buddhiḥ, śraddhā satāṃ kulajanaprabhavasya lajjā tāṃ tvā natāḥ sma paripālaya devī viśvam. MKP 81.5.

[3] Bhavakāle nṛṇāṃ saiva lakṣmirvṛddhipradā gṛhe,
saivābhāve tathālakṣmirvināśāyopajāyate. *Ibid*, 89.37.

[4] Vide Karmarkar A. P., The Religions of India, Vol. I, p. 101.

Request made by the God or Gods	*Devī's forms*	*Destruction of the demon or demons*	*Chaps.*
I Brahmā	Viṣṇu's Yoganidrā or Mahāmāyā who aroused Viṣṇu from his deep slumber	Madhu and Kaiṭabha killed by Viṣṇu when bewitched by Yoganidrā	78.49ff
II Indra and others	Aṃbikā or Siṃhavāhinī	Mahiṣāsura and his army	79-80
III ,,	Kauśikī	Dhūmralocana and his army	82-83
	Kālī or Cāmuṇḍā	Caṇḍa and Muṇḍa and their army	84
	Caṇḍikā-Śakti or Śivadūti as well as Sapta-Mātṛkās and Kāli	Rakta-bīja and his army	85
		Niśuṃbha and his army	86
		Śuṃbha and his army	87

This shows very clearly that the main function of the Devī has been the destruction of evil and the establishment of good. These stories of the Devī specially bring out her real character. One can even say that the Devī ultimately symbolises the triumph of Good over Evil, or more correctly the appearance of the God-head in concrete form to destroy evil when worldly powers are unable to counteract it, or to use the words of the DM itself, to destroy the demons whenever they would oppress the gods (89.51). [1]

Besides, the DM in various places also refers to the role that the goddess plays in the cosmos. Of course, no special function is attributed to her in this connection. Still, however, her cosmic as well as benefactory functions can be inferred from the various 'Stutis' or panegyrics offered by the different gods like Brahmā and others. She is here mainly depicted as the creatrix of the universe and as the saviour of the world from evil (for references vide below). Her functions are as follows :—

She is the cause of the creation, preservation and dissolution of the universe (78.43, 53, 56, 57 etc.). Further, she also protects the three worlds (Trailokyatrāṇamahitā, 88.17) and desires their welfare (Jagattrayahitaiṣiṇī, 82.36). It is she who causes infatuation or the error in the minds of all, but at the same time, when invoked, she also bestows knowledge, and when gratified she bestows prosperity (89.34), enjoyment, heaven and liberation (bhuktimuktipradāyinī, 88.6 ; svargāpavargadā, 88.7; bhogasvargāpavargadā, 90.3 ; muktihetu 81.9). Further, she also bestows riches, fame, devoted children, wife and servants. By her favour, one's relatives do not perish away, and one performs good deeds and thereby gains heaven. When remembered, she also bestows intelligence and removes poverty, pain and fear. She has ever benevolent thoughts for granting benefits to all (81.15-17). She accomplishes every petition (sarvārthasādhikā) and is also a giver of refuge (śaraṇyā) (88.9). Elsewhere, she is said to be the supreme way for salvation of those who seek refuge, of the woe-begone and also of the afflicted (88.11 etc.). When propitous, she destroys all sickness from **men,** but on the other hand, when wrathful, she destorys all their desires. It is said that no calamity befalls her devotees and those who seek her refuge become the very refuge (of others) by themselves (88.29).

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[1] See under Origins and Exploits of the Devi above.

(C) *Philosophico-Mythological Aspect*:

Some interesting details on this point are found in the DM (78.33 ff). It opens with an enquiry as to why even intelligent beings are found to be victimised by Māyā [1] or lack of correct understanding. [2] Though they are endowed with discriminating power in all secular matters, they cannot rise above their earthly attachments. However learned and wise a man may be, he is bound to be caught in the meshes of māyā. [3] It is impossible to extricate oneself from this eternal bondage. Māyā has got a peculiar nature so as to plunge one and all into the ocean of aweful ignorance. It should not, however, be supposed that Māyā or Vaiṣṇavī-śakti is only a bewildering phenomenon, or power that stupefies all. As one representing the incomprehensible power of the Supreme God, Māyā has a far loftier significance in the Purāṇas and Tantras. One should not lose sight of the fact that she is at once the cause of both bondage and salvation. [4] She is a divinity that creates the whole world, and if propitiated by selfless devotion, she is said to be so gracious as to make her devotee liberated from the bondage of saṃsāra. [5]

Next in the same chapter of the DM (78.45-46) a question is asked regarding the nature and functions of the Goddess called Mahāmāyā, and in response to the querry of the King (Suratha), the sage (Sumedhas) starts giving various accounts of her mysterious appearance on the earth (for details vide Origins and Exploits of the Devī). First of all, our attention is drawn to the fact that Śakti, considered as a Goddess, is eternal and all-pervading, and that the visible world is only a form of that Śakti.[1]

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[1] Here ' Māyā ' does not mean illusion as will be clear from what follows.

[2] Tat kenaitanmahābhāga yan moho jñāninorapi,
mamāsya ca bhavatyeṣa vivekāndhasya mūḍhatā. MKP 78.33.

[3] Jñānināmapi cetāṃsi devī bhagavatī hi sā,
balādākṛṣya mohāya mahāmāyā prayacchati. *Ibid*, 78.42. *Cf.* Devī-Bhāgavata 5.33-52;
Jñānināmapi cetāṃsi paramā prakṛtiḥ kila,
balādākṛṣya mohāya prayacchati mahīpate.

[4] Sā vidyā paramā mukterhetubhūtā sanātanī,
saṃsārabandhahetuśca saiva sarveśvareśvarī. MKP 78.44. *Cf.* Devī-Bhāgavata 5.33.53:
Yayā vyāptamidaṃ sarvaṃ bhagavatyā carācaram,
mohadā jñanadā saiva bandhamokṣapradā sadā.

[5] Tayā visṛjyate viśvaṃ jagadetaccarācaram,
saiva prasannā varadā nṛṇām bhavati muktaye. MKP 78.43.

Though, she pervades the whole sphere of existence and is not at all liable either to creation or destruction, yet many stories relating to her birth are told in our ancient mythology. Inspite of her eternal character and imperishable form, Śakti in her grosser shape is often said to be born whenever she makes her appearance obviously to accomplish those things over which nobody has any control.[2] What deserves our special notice is the fact that the all-pervading character of Śakti has been fully recognised in the DM and expressed in clear terms.[3] It is further stated that no language is adequate enough to express the glory of one that caused the trinity of gods, Brahmā, Viṣṇu and Śiva, to assume their corporeal form.[4] Śakti is depicted as the ultimate cause of the world and rightly described as ādyā-prakṛti (premordial substance).[5] The main current of Śakti-cult is summed up as follows:—' Bhagavatyā kṛtaṃ sarvaṃ na kiñcidavaśiṣyate ।'.[6] It shows unmistakably the stern fact that everything is being done by the secred hand of the Goddess as Śakti or the eternal energy.

(III) *The Cult* :

In the DM there are no special instructions regarding the details of Devī-worship. There are, however, references to her worship as performed by King Suratha and Vaiśya Samādhi and also to eulogies of Devī-worship and these are treated under Chap. II, Sec. I. It may be noted that the latter developed cult is not found here.

(IV) *Conclusion* :

The foregoing survey of the DM chapter shows that they contain a sort of philosophico-mythological attempt to explain the fundamental principle of error or illusion in which humanity falls and suffers. It is a sort of ignorance or Māyā which covers the true nature of man. This Māyā is conceived as a Goddess and when she is worshipped, one gets freedom from her.

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[1] Nityaiva sā jaganmūrtistayā sarvamidaṃ tatam,
tathāpi tatsamutpattirbahudhā śruyatāṃ mama. MKP 78.47.

[2] Devānāṃ kāryasiddhyarthamāvirbhavati sā yadā,
utpanneti tadā loke sā nityāpyabhidhīyate. *Ibid*, 78.48.

[3] Yacca kiñcitkvacidvastu sadasadvākhilātamike,
tasya sarvasya yā śaktiḥ sā tvaṃ kiṃ stuyase mayā, *Ibid*, 78.63.

[4] *Cf.* Brahmā's invocation to Goddess:—
Viṣṇuśarīragrahaṇamahamīśāna eva ca,
kāritāste yatotastvaṃ kaḥ stotuṃ śaktimānbhavet. MKP 78.65.

[5] Hetuḥ samastā jagatāṃ triguṇāpi doṣairna jñāyase hariharādibhirapyapārā,
sarvāśrayākhilamidaṃ jagadaṃśabhūtamavyākṛtā hi paramā prakṛtistvamādyā.
MKP 81.7.

[6] *Cf.* Sarvaṃ kṛtaṃ tvayā devī kāryaṃ naḥ khalu sāṃpratam, Devī-Bhāgavata, 5.20.

Further the Devī-mythology is a development of the entire Hindu Mythological movement depending directly upon the Veda (cf. the striking similarity of the Vāk-Sūkta, RV. 10-125 with the pantheistic nature of the Devī as described in the DM), then to some extent on Viṣṇuism and finally on the polytheistic nature of God-head which was predominant feature of the Vedic mythology and was further developed by the Purāṇas, and used so profusely in the DM.[1] The whole creation of the Devī's figure in the DM shows a great synthetic genius behind it and this grand figure has probably been utilised by the śāktas in so far as it was suitable to them.

In the DM Śakti does not necessarily stand for Śakti as understood by the Tantra Literature. She is not merely the Mother-Goddess also. The Śakti of the Tantras is more connected with Śiva and also belongs to the context of the mysterious Yoga. Here in case of the Devī, on the other hand, there is just worship and prayer and she is connected with Viṣṇu, as the first manifestation of the Devī is Viṣṇu's Yoganidrā. Here the Devī personifies the eternal principle, the sureme creatrix of the world. She is the ultimate principle of the world in a female form viewed from the philosophical and mythological point of view. In this connection, as stated earlier, her figure can be compared wlth the Ṛgvedic Vāk (RV 10.125) which pervades every thing and makes everything move. Moreover, she is to some extent also compararable with the Sāṃkhya principle of prakṛti from which the world is created. But the difference is that prakṛti has three guṇas *viz.* light, energy and ignorance, whereas the Devī, on the other hand, is primarily said to be the Māyā or the error into which the world falls. Moreover, she also contains the essence of all the different gods, which fact symbolises a spirit of unity among all the sects.

Thus, in the Devī-mythoiogy, there is an attempt to present the divine principle in a female form, in the frame-work of the incarnation theory, and as such it belongs to a slightly later period in the development of Indian mythology and religion, *i.e.* the one coming after the full development of the trinity of Brahmā, Viṣṇu and Śiva,[2] and also when the theory of incarnation as first propounded in the BG (4.7) had been accepted as very important.

It may be also noted here that the figure of the Devī as presented in the DM appears to have little or no connection with any uncivilised or aboriginal culture. The only reference is to the offering of blood which might have been a remnant of human sacrifice known even to very early Vedic times (cf. the story of Śunaḥśepa in the ABr. and the Puruṣamedha in the VS). Further, the Devī is referred to as drinking some intoxicant (pāna) during her fight with Mahiṣāsura (80.34) which is an element probably from some popular source. Moreover, it admits of little doubt that many of the Devī's forms especially those connected with mountains *viz.* Himalaya (*e.g.* Siṃhavāhinī and Kauśikī) and Vindhya (*e.g.* Vindhyavāsinī) were modelled on the popular deities. Here mention may also be made of the Devī's form as Śākambharī which is probably some popular vegetation deity stated as the future incarnation of the Devī (vide I—Origins and Exploits of the Devī discussed earlier). This suggests that the Devī's figure as presented by the DM has much to do with a popular cult or mythology.

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[1] *Cf.* The Devī being born from the lustres of the different gods (vide I—Origins and Exploits of the Devī).

[2] *Cf.* Different epithets of Devī which are discussed earlier.

SECTION III

Solar Mythology

Introduction:

The Sun-god belongs to the Vedic pantheon. His adoration was a common practice with the Vedic Aryans. In the Brāhmaṇas it is found that offerings were made to the Sun for the removal of sins.[1] However, there is no definite evidence in the Vedic literature regarding a special sect of the Sun-god. The prevalence of Sun-worship was known and practised in the Gupta age and references to temples of the god are found from the inscriptions of the Gupta period.[2] Varāhamihira informs that the installation and consecration of the images and temples of the Sun should be caused to be made by the Magas (who were the Persians), and it appears that in his days the Magas were the special priests of the Sun-god.[3] Thus it may be noted here that Sun-worship had been a feature of the Ṛgvedic times but the Sun-cult as such was introduced into India as a foreign form of worship *i.e.* from Persia, and the construction of the temples of the god was also due to foreign influence.[4] The BhP contains a legend which also implies the same.[5] There also existed a school for the exclusive worship of the Sun known as Sauras whose existence in South India in the times of Śaṅkarācārya can be inferred from the information of Anandagiri who brings him in contact with the followers of that sect.[1] This sect appears to have evolved a theology of its own, but the system does not contain even the remotest allusion to a temple of the Sun and seems to have no connection whatever with the cult of the Sun[2] as it prevailed in North India.

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[1] Bhandarkar R. G., Vaiṣṇavism, Śaivism and Minor Religious systems, pp. 151-152.

[2] Banerji R. D., The Age of the Imperial Guptas, pp. 125ff; Saletor R. N., Life in the Gupta Age, pp. 509-514.

[3] Bhandarkar R. G., *op. cit.*, p. 153.

[4] Bhandarkar R. G., *op. cit.*, p. 155.

[5] Bhandarkar R. G., *op. cit.*, p. 153.

The MKP merely alludes to the Sun-worship and does not suggest any existence of the Sun-cult as such. In the MKP, however, much material is available on the mythology of the Sun. It is found that the material available in the Purāṇa could divide itself in the following three parts, *viz*, :—

(I) The Birth of Mārtaṇḍa, the Sun.

(II) Solar Family.

(III) A general description of the deity, especially his weapons, names and epithets, his identifications with the gods and abstractions, his functions etc. and finally the conclusion.

(I) *The Birth of Mārtaṇḍa* :

Mārtaṇḍa, the Sun is Kāśyapa's son by Aditi. The story of his birth is narrated in the MKP as follows[3]:—

Brahmā's grandson Kāśyapa Mārīca married Dakṣa's thirteen daughters, Aditi and others, who begot the gods, demons, mankind, animals, birds, trees etc. Once as the demons subdued the gods, Aditi, the mother of the gods, worshipped the Sun imploring his help. The Sun revealed himself to Aditi and asked her to choose a boon. She chose that he (*i.e.* the Sun) himself may be born as her son and destroy the demons. Thereupon she became pregnant. At that time she performed penance and observed fasts. Kāśyapa became angry at her fasting and reproached her saying why did she destroy the egg in her womb by observing fasts. Aditi replied him that the egg was not destroyed but it (*i.e.* the egg) was meant for the death of their adversaries. Then out of anger at the words of her husband, she cast away that egg which blazed brilliantly with its lustre. On seeing the shining egg, Kāśyapa fell prostrate and worshipped it respectfully. Being gratified at his worship, the Sun revealed himself from that foetal egg pervading the sky with his glory. Moreover, a voice from the air addressed Kāśyapa explaining the name Mārtaṇḍa: ' Since thou oh Muni ! hast spoken of this egg as destroyed (māritam aṇḍam) he shall be called mārtaṇḍa[4] and he shall destroy the demons." The gods became joyful on hearing that speech but the demons lost their vigour. Thereupon, Indra challenged the demons to the battle and the latter (*i.e.* the demons) encountered the gods. In that battle, Mārtaṇḍa destroyed the demons and restored the gods their sovereign positions.

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[1] Bhankarkar R. G., *op. cit.*, p. 152.

[2] Bhankarkar R. G., *op. cit.*, p. 155.

[3] Chaps. 101-102.

[4] In the RV (2.38.8: 10.72.8) the Sun is called Mārtāṇḍa. Sāyana explains the name Mārtāṇḍa in RV 10.72.8 as follows:— " मृताद्बुद्बादण्डाज्जातः " (vide ' A Second Selection of Hymns from the Ṛgveda Edited by Peter Peterson, Second Edition, Revised and enlarged by Robert Zimmermann, 1922, BSS, No. LVIII, p. 268).

It may be noted here that the above story is much different from the references that we get in the RV[1] though Aditi, the mother of Mārtaṇḍa, is referred to here as invoking the help of the Sun who later on became her son and came to be called Mārtaṇḍa.

(II) *Solar Family:*

The account of Solar Family occurs twice (chaps 74-75 and 103-105) in the MKP. It is given in brief as under:—

The Sun married Saṃjñā, Tvaṣṭṛ's daughter. She gave birth to two sons *viz.* Vaivasvata, Yama and a daughter called Yamunā. Saṃjñā could not bear the excessive lustre of her husband and hence leaving Chāyā-Saṃjñā in her place, she departed for his father's home. Chāyā-Saṃjñā also begot two sons *viz.* Sāvarṇi and Śanaiścara and a daughter named Tapatī. Once Yama enraged at the indiscriminative of Chāyā, the substitute mother for his real mother Saṃjñā, raised his right leg to strike her in righteous indignation, whence he was cursed by her to the effect that his leg would ever be in sepsis etc. Being deeply afflicted at that curse, he (*i e.* Yama) went to his father for remedy for which he showed his inability by saying that all curses could be averted but not the curse of a mother.

Afterwards out of love for his son, the Sun said that insects taking some flesh from his foot would go forth to the earth, and thus he was saved. One thing to be noted here is Yama's sentiment that mostly Chāyā was not his real mother as she cursed him ; because even towards unworthy sons a mother is not wanting in good qualities. The Sun then perceived deception played upon by Saṃjñā. He then went to Tvaṣṭṛ's home to inquire about her. Tvaṣṭṛ disclosed him the real matter and at his request parred off his lustre whereat the whole world was put to chaos and disorders as the Sun was whirled around. From the parred off lustre, Tvaṣṭṛ made the weapons of gods, *e.g.* he made Śiva's trident, Viṣṇu's discus, Vasus śaṅkus, Agni's spear, Kubera's palanquin, Yama's rod and Kārtikeya's spear. He also made brilliant weapons of other gods, Yakṣas, Vidyādharas etc. Afterwards, the Sun, disguised as a horse went to his wife Saṃjñā who was practising penance under a mare's form with the motive that her husband may be of gentle lustre. The Sun begot of her three sons *viz.* two Aśvins called Nāsatya and Dasra, and also Revanta. He then revealed to her his true form whereat she was filled with intense joy. She also then changed her form and the Sun brought her to his home. He then allotted different offices to his children. Thus Vaivasvata became the lord of the seventh manvantara, Yama the lord of manes, Yamunā the river flowing from the recesses of mount Kalinda, two Aśvins the physicians of gods, Revanta the lord of Guhyakas, Sāvarṇi the lord of the eighth manvantara, Śanaiścara the planet and Tapatī the river.

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[1] *Cf.* particularly RV. 10.72. 8, 9.

(III) *Description* :

Mythologically, Sun is Kāśyapa's son by Aditi (as noted earlier). He is said to have originated in the beginning from the Vedas and he is called Āditya because he originated first (cf. ādityasaṃjñāmagamadādāveva yato'bhavat, 99.14^{cd}).

He is identified with several gods like Brahmā, Viṣṇu (Hari), Śiva (Aja-saṃjñitaḥ, Mahādeva), Indra, Kubera, the lord of wealth (vitteśa), Yama, the lord of Manes (Pitṛpati), Varuṇa, the lord of water (Ap-pati), Agni and Prajāpati (102.36; 106.69).

Moreover, he is also equated with gross elements like the wind, sky, water and earth. He is also identified with the mountain, ocean, trees and herbs (102.36 ; 106.69-70) and also with the Time composed of nimeṣa, kāṣṭhā and other measures of time (75.13)

Besides, he is also identified with luminaries like the Moon, grahas and nakṣatras (102.36; 106.70).

He is also likened to the Vṛṣa or bull (104.4).[1]

His weapons are cakra, ṣaṁkha, śārṅga and Padma. Thus he is described as Cakrin, Śaṅkhin, Śārṅgin and Padmin (75.4). He has a well-proportioned car which is drawn by seven parrot-hued swift and ever unwearised horses.[2] He mounts on that car and moves for the benefit of the world (104.8, 10).

He is also described in the MKP in terms which are applicable to higher and lower Brahman. For example, he is described as unborn (Aja, 101.36), imperishable (Akṣara, 106.66), unchanging (Acyuta, 100.66), all-pervading (Vibhu, 100.21), unending (Ananta, 106.65), pure (Viśuddha, 75.3), unthinkable (Acintya, 106.68), possessed of unthinkable power (Acintya-Śakti, 100.6), the highest (para, 75.4; parama, 99.22), the higest soul (Paramātman, 75.4), eternal (Śāśvata, 99.21; 101.18). At times, like the Upaniṣadic Brahman, Sun shares contradictory attributes like 'mūrta' and 'amūrta', 'sthūla' and sūkṣma' (75.3). He is described as Brahman's forms both 'para' as well as 'apara' (75.12^{cd}). He is called Parabrahma (98.27). He is the ultimate reality of great sages and the ponderable by the metaphysicians (75.5, 100.10 etc.). He is also described as the sole domain of knowledge (jñānaikadhāmabhūta, 75.3).

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[1] In the RV in one passage Sūrya is called a bull (5.47.3) and in another a mottled bull (10.189.1).

[2] In the RV Sūrya is said to have a car which is drawn by seven horses (5.45.9) or mares called hāritāḥ (1.50.8; 7.60.3) or by seven swift mares (4.13.3).

He is said to be the highest soul (Parama Puruṣa) and Brahmā, Viṣṇu and Śiva are mentioned as his manifestations in the act of creation, preservation and destruction respectively (99.112^{cd}, 13 ; 19.21 ; 100.2; 101.35, 38; 106.71 etc.).

Further he has certain philosophic attributes, *viz.* Amalātman (75.3), Sadātman (101.29), Mahātman (75.30 etc.), Bhūtātman (104.4), Guṇātman (101.27), Ādya, Akhilamartyamūrti, Viśvāśraya, Viśvamūrti (100.5), Guhya (106.6).

Names and Epithets :

Like other important gods of Hindu pantheon, the Sun-god too possesses various names and epithets. They are worth noting as they throw a good deal of light on his nature, form and functions. Some of his epithets are universal, *i.e.* are applied to all gods alike *e.g.* Ādideva (98.15 etc.), Bhagavān (74.33 etc.), Deva (101.24 etc.), Deva-deva (103.49), Deveśa (103.54), Īśa (101.18), Sarveśvara (100.10), Surottama (106.5), Prabhu (102.6), Tridaśavara (104.11), Jagannātha (75.11 ; 103.49), Jagatpati (103.56) and Jagatpratiṣṭhā (103.56).

Some of his names like Sūrya (74.28 etc.), Savitṛ (101.16 ; 106.64), Mitra (48.54), Aryaman (106.64), Pūṣan (106.64), Vivasvat (74.2 etc.), Āditya (99.14 etc.) are of Vedic antiquity. But in the Vedic mythology these names signify several Sun-gods and not a single god only.

He has certain epithets signifying his lustrous nature and also his functions like giving light and destroying darkness *viz.* Arka (74.3 etc.), Divākara (74,59 etc.), Bhāskara (74.41 etc.), Prabhākara (104.68), Bhānu (74.1 etc.), Bhānumat (75.25 etc.), Bhāsvat (75.35 etc.), Vibhāvasu (74.34 etc.), Sahasrāṃśu (107.6), Sahasraraśmi (106.78), Tajasām rāśiḥ (75.15 ; 101.17 etc.), Sutejas (104.2), Amita-tejas (104.5), Timirāpaha (74.33 etc.), Nirdhūta-tamas (75.3), Tamaḥpaṭālapaṭāvapāṭin (104.8) etc. As such he is called the 'eye' (lokasamastacakṣus, 104.5) and the 'lamp' of all the worlds (Akhilajagatpradīpabhūta, 104.11). He is described as the lustre of lustrous things (dhāmavatāṃ dhāman) and as the repository of lustre (dhāmnāmādhāra) (101.18). He even surpasses (other) gods, demons, yakṣas, plants and luminaries in point of lusture (105.12). Dwelling in the sky he makes everything around him brilliant and penetrates the earth and atmosphere with his rays (106.63). Further, he enlivens the three worlds with his heat (104.7).

Functions:

In the MKP Sun is mainly described as punctuating time and seasons and giving light by destroying darkness with his rays.[1] Besides, the MKP in various places also refers to the cosmic and benefictory functions of the Sun. Thus, he is said to be the creator, preserver and destroyer of the universe. He is also described as the cause of all (Sarvakāraṇabhūta, 75.5; Sarvahetu, 100.7).

Many a times he is also referred to as highly compassionate (101.34; 104. 4, etc.) and is said to remove affliction of his devotees (102.7) and bring welfare to all (104.6).

Conclusion:

The mythology of the Sun in the MKP, appears to have three elements *viz.* (1) the Vedic, (2) Upanisadic and (3) Purāṇic as such. That Mārtaṇḍa is the son of Aditi is a Vedic idea as is noted earlier. His description in MKP clearly shows that he is a form of Brahman as described in the Ups. Further in his description as the son of Aditi and Kāśyapa there is a purāṇic story; moreover the name Āditya is explained as ādau abhavat (99.14^{cd}) which might have some popular basis. The figure of the Sun, thus, as presented in the MKP, serves as a good example of the general continuity of Indian thought from the Vedic times to the Purāṇas.

SECTION IV

Datta Mythology

Introductory :

The MKP contains the accounts of Dattātreya's parentage, his association with Arjuna Kārtavīrya, his teaching of Yogic practices to Alarka and some of his personal traits etc. His association with Arjuna Kārtavīrya and his personal traits have already been treated under Datta-worship (chap. III, sec. I). The remaining data are treated in the following pages:

The Birth of Dattātreya :

The MKP narrates the story of his birth in detail with the motive of his human form. This is in a dialogue—between Sumati alias Jaḍa and his father, where the former narrates to the latter how Dattātreya taught Yoga to Alarka when he (*i.e.* the father) asked about Dattātreya, his parentage and about Alarka who happened to ask him about the Yoga. Jaḍa narrated the story as follows :—

In the Pratiṣṭhāna City there lived a brahmin named Kauśika, who was led astray by all vices. He was diseased with leprosy on account of his sins of his previous life. He had a chaste wife solely devoted to him. Inspite of his harsh nature and rude behaviour, she, like a true Indian woman, esteemed him as a deity and as superior to all. Once he requested his wife to take him to a courtezan, whom he had seen living in a house on the high-way, as he was unable to forget her. Hearing the words of her husband, she, a faithful and an obedient wife, taking abundant money and bearing her husband on her shoulder, crippled as he was, started for the house of that courtezan on one dark night. On the way, he, through the fear of the thieves in the darkness, pushed away Māṇḍavya who was no thief but was afflicted with grievous pain, being impaled on a stake. Māṇḍavya cursed him to the effect that he would die at sunrise. Thereupon, his wife exclaimed distressed: " the Sun shall not rise ". Thenceforward the Sun did not rise and the worldly activities were consequently stopped. The gods in heaven could not obtain their sacrificial share as the sacrifices were not performed by the people. Thus the whole cycle of sacrifice, rain, grain and so on stopped, creating thereby a great chaos in the world. Prajāpati then asked the gods to propitiate Anasūyā, who was sage Atri's chaste wife. " Oh gods! " he said, " only the light can be a match for the light and the penance for the penance,[1] and you should worship Anasūyā, a great Satī, who will only be able to regain the position which is lost due to the curse of a Sati. "

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[1] Vide his Names and Epithets discussed above.

The gods propitiated her and she asked them to choose a boon. The gods chose that there be the day as before.

Anasūyā went to that Brahmin's chaste and devoted wife and told her mission of her coming there, explaining how for her sake alone, the entire universe was troubled. She agreed to consider the question favourably but was worried for her life without her husband. Anasūyā promised her that she would see that her husband would be given a new life. She then enlivened the world by the light of the Sun and Anasūyā restored the life of Kauśika by her power of chastity.[2]

The gods in turn requested Anasūyā to choose a boon which she liked and she chose that the three gods, *viz.* Brahmā, Viṣṇu and Maheśa should be born as her sons and that she may obtain Yoga along with her husband to be free from affliction. The gods granted her boon.

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[1] Tejaḥ paraṃ tejasaiva tapasā ca tapastathā,
praśāmyatyamarāstasmācchruṇudhavaṃ vacanaṃ mama. MKP 16.48.

[2] Yathā bhartṛsamaṃ nānyamapaśyaṃ puruṣaṃ kvacit,
rūpataḥ śīlato buddhyā vāṅgmādhuryādibhūṣaṇaiḥ.
tena satyen vipro, yaṃ vyādīmuktaḥ punaryuvā,
prāptonujivitaṃ bhāryā sahāyaḥ śaradāṃ śatam.
Yathā bhartṛsamaṃ nānyamahaṃ paśyāmi daivatam,
tena satyena vipro'yaṃ punarjīvatvanāmayaḥ.
Karmaṇā manasā vācā bhartṛrārādhanaṃ prati,
yathā mamodyamo nityaṃ tathā'yaṃ jīvatāddvija. MKP 16.82-85.

As the time went on, one day Atri saw Anasūyā who had just finished the four days of her monthly sickness, and there arose light from the eyes of Atri which became the seed for the three mind-born sons, who were Soma, Dattātreya and Durvāsas. Soma was a partial incarnation of Brahmā, Dattātreya of Viṣṇu and Durvāsas of Śiva who turned out only after seven days from the womb of his mother as there was a great trouble from the Haihayas. Thus the three deities took their birth and fulfilled the promise given to Anasūyā.

Afterwards Soma went to heaven and Durvāsas moved all over the world. Dattātreya, wishing to be without attachment, dived down in a lake. Yet the young sages around him did not leave the bank of that lake even after hundred celestial years. On knowing this, Dattātreya came out with a beautiful lady who had put on the best type of clothes. Even then the young sages were not set aback, thinking that the sage Dattātreya was without any attachment. Dattātreya, again, tried to test them and drank wine with her, but the youths were not disturbed, thinking that wind is always pure eventhough it blows over many impure places. Dattātreya finally gave them their desired object, *viz.* the Knowledge of the Absolute.[1]

Dattātreya and Alarka:

We have referred above to his connection with a group of young sages. In the same way he is frequently connected with Alarka as a teacher teaching him either Aṣṭāṅga Yoga or Ānvikṣiki and Sūtraka Vidyā.[2] The MKP narrates the story in detail (chaps. 18 ff).[3] Alarka was the fourth and the last son of King Ṛtudhvaja and Madālasā, who was herself a great Yoginī and had the knowledge of self, which she transferred to all the three elder sons named Vikrānta, Subāhu and Śatrumardana. Alarka was spared as King Ṛtudhvaja intervened and expressed his desire that somebody must be spared for the kingdom and for the sake of piṇḍa-dāna (offering of oblations after their death). Alarka thus got the worldly kingdom after the departure of his parents to the forest. Alarka ruled with success and peace for many years but was not satisfied with enjoyments. Hence his elder brother Subāhū thought out a plan to divert him from such a life. For wresting the kingdom from Alarka, he sought the help of the King of Kāśī who attacked the kingdom of Alarka and occupied it. Alarka's city was besieged and his life was made miserable. Disgusted at the defeat, the broken-hearted Alarka thought of his mother's instructional note which stated that one should avoid attachment (saṅga) and Kāma as far as possible, and if it is not possible, one should live in the company of saints since there company is a penacea; and wish for mokṣa for that desire is a cure for the Kāma.[1] Thereupon he went to sage Dattātreya and asked him to remove his affliction. In reply, Dattātreya explained him wherein lay his suffering and launced into a metaphysical disquisition on the soul, the mind, the body, and pleasure and pain and also taught him Yoga (*vide* chap. III, sec. III).

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[1] MKP chaps. 16-17. For the stories in other Purāṇas and other works, vide Joshi H. S., Origin and Development of Dattātreya Worship in India, pp. 101ff.

[2] MKP 18ff; BP (180.32), BhP (1.3-11), GP (16.12) etc.

[3] For details, vide Appendix I.

Description, Functions etc. :

Dattātreya as an incarnation of Viṣṇu is already noted. The motive of his incarnation is stated to be the destruction of adharma and practice of its opposite *viz.* the dharma and preserving of the stability of the world.[2] Thus the Avatāra-doctrine as put forward in BG 4.7 seems to have been reflected in the story of Dattātreya.

The MKP states that whoever ponders on the highest form of Dattātreya, happy is he, and he may soon pass over the worldly existence (17.39cd-40ab). He is easy of reach by faith to the Vaiṣṇavas and if worshipped with the leaves (patra), flowers (puṣpa) and fruits (phala), he bestows final emancipation (17.40cd-41ab). He is always compassionate to his devotees (bhaktānāṃ nitya-vatsala, MKP 16.182b).

He has various names and epithets which are shared by Viṣṇu *e.g.* Hari (16.107), Kṛṣṇa, Hara (16.180), Nārāyaṇa, Vāsudeva, Janārdana (16.19), Śārṅgadhanvan (16.182; 17.39), Cakrapāṇi (16.182), Śaṅkha-Cakragadābṛt (17.38) etc. He is also called Anagha (16.148 etc.), Carācaraguru (17.38), Daityāntaka (16.180) and Jagannātha (16.150 etc.). Some of his epithets are generic or philosophic in nature *e.g.* Ananta (16.181; 17.38,39), Acyuta, Akṣaya, Ajara (16.181), Aprameya (17.39), Vibhu (16.109), Mahātman (16.109 etc.) etc. He has also a dishonourable attribute like Madyapa (16.144), but he is not a drunkard in the real sense of the term, for he resorts to wine only when he wants to test his devotees (For details vide Datta-worship, chap. III, sec. I).

In almost all the Purāṇas, except the Liṅga-Purāṇa and Kūrma-Purāṇa, Dattātreya is referred to as a great saint and a Yogin.[3] In the MKP he is frequently called a Muni (16.112), Muni-śreṣṭha (16.153), Mahāmuni (16.180), Yogīśa (16.116), Yoga-vit, Yogīśvara (16.117), Sarvatrasamadarśin (16.133), Samadarśin (16.151) etc.

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[1] Saṅgaḥ sarvātmanā tyājyaḥ sa cet tyaktuṃ na śakyate,
sa sadbhiḥ saha kartavyaḥ satāṃ saṅgo hi beṣajam.
Kāmaḥ sarvātmanā heyo hātuṃ cechakyate na saḥ,
mumukṣāṃ prati tatkāryaḥ saiva tasyāpi bheṣajam. MKP 34.23-24.

[2] Adharmasya vināśāya dharmadhārārthameva ca,
anādinidhano devaḥ karoti sthitipālanam. MKP 17.42.

[3] Vide Joshi H. S., Origin and Development of Dattātreya worship in India, p. 101.

SECTION V

In this section mythological traits of Agni, Indra, Brahmā and Viṣṇu are discussed.

I—AGNI

Agni, the fire god, belongs to the Vedic pantheon. In the RV, he is the personification of the sacrificial fire, and "next to Indra he is the most prominent of the Vedic gods. He is celebrated in at least 200 hymns of the RV, and in several besides he is invoked conjointly with other deities."[1]

In the later mythology, Vedic conceptions of Agni are partly retained and occasionally revived. Thus he bestows all the gods the means of their subsistence,[2] and he is the mouth of the gods, and cheers up all the gods by consuming the oblations. He is the life-breath of the gods.[3] He is also the support of the sacrifices,[4] and drinks the soma at the sacrifices and consumes oblations.[5] The Sun, the Moon, the gods and the demons are said to gratify him with the oblations and obtain their desired things.[6]

The common synonyms of Agni *viz.* Vahni (96.33 etc.), Jātavedas (96.25, 44), Hutāśana (96.33 etc.), Havya-vāha (96.41, 61; 97.1); Havya-vāhana (96.46, 60), Havyāśana (96.70), Saptārciṣ (96.26, 60), Kṛṣṇavartman (96.59) etc. are all derived from the Vedic conceptions of Agni.

Agni resembles gold in lustre.[7] He is the cause of the creation of gold and as such the epithets like Hiraṇyaretas, Hiraṇyagarbha are applied to him (96.49-50).[8]

On the whole the later Agni is a personification of the element fire, and is, therefore, spoken of as having wind for his charioteer (Anila-Sārathi). He is said to fatten and nourish the gods, Dānavas, Yakṣas, Daityas, Gandharvas, Rākṣasas, men, cattle, trees, animals, birds and reptiles, and is also said to be the cause of their creation and destruction.[1] He is associated with the creation of the universe, both movable and immovable (96.41^{cd}, 44, 63). He nourishes the world and all the living beings (96. 47-48).

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[1] Macdonell A. A., VM, p. 88.

[2] Namaḥ samastadevānāṃ vṛttidāya suvarcase, *Ibid*, 98.28.

[3] Tvaṃ mukhaṃ sarvadevānāṃ tavyāttaṃ bhagavānhaviḥ,
prīṇayasyakhilān devānstvatprāṇāḥ sarvadevataḥ. MKP 96.29.

[4] ....Yajñāstvadādhārā hutāśana, *Ibid*, 96.33*ab*.

[5] Hutāśanastvamiti sadābhipūjyase, mahākratau niyamaparairmaharṣibhiḥ,
abhiṣṭutaḥ pibasi ca somamadhvare, vaṣaṭkṛtānyapi ca havīṃṣi bhūtaye. *Ibid*, 96.95.

[6] Sūryendū sakalasurāsurāśca havyaiḥ, santoṣyābhimataphalānyathāpnuvanti. *Ibid*, 96.67^{cdef}.

[7] *Ibid*, 96.50; *cf.* also RV 2.24; 7.3.6.

[8] Hiraṇyaretastvaṃ vahne hiraṇyodbhavakāraṇam,
Hiraṇyagarbhaśca bhavān hiraṇyasadṛśaprabhaḥ.

Ibid 96.49^{cd} 50^{ab}. *Cf.* Mbh 13.84.46 where Agni and Soma are reckoned as joint fathers of gold, "Agnisomātmakamidaṃ suvarṇam".

He creates and consumes the waters and renders them wholesome so as to make them the source of nourishment for the living beings.[2]

There seems to have been no definite idea about his figure except that he has seven tongues[3] *viz*. Kālī, Karālī, Manojavā, Sulohitā, Sudhūmravarṇā, Sphuliṅginī and Viśvasṛjā (96.52-58). These names are already given in the MU 1.2.4 where the seventh tongue is named as Viśvarūcī.

Fire is one, but his forms are many.[4] He is trividha, three-fold (in earth, air and sky[5]).

He is described as light among all living beings.[6] He is also described as dwelling under the form of glowing light, among the Siddhas with loveliness, among the Nāgas under the form of wind, among the mankind he is anger, among the birds and animals he is moha or illusion, among the trees he is stability; he is hardness with reference to the earth, fluidity in water, swiftness in wind, and with his faculty of permeation, he abides in the sky.[7]

He is the sublime essential truth dwelling in the lotus-heart of every-being (96.63); he sprang before all the created beings (96.61).

He is identified with certain gods *viz*. Brahmā, Viṣṇu, Śiva, the lord of the bhūtas, Indra, the lord of the gods, Aryman, Varuṇa, the lord of the waters (96.67ab), Āditya, the illuminating one (96. 48). He is also identified with certain abstractions *e g*. the day, the night, and the two twilights (96.49^{ab}),

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[1] Devatādānavāyakṣādaityāgandharvarākṣasāḥ,
mānuṣāḥ paśavo vṛksāḥ mṛgapakṣisarīsṛpāḥ.
Apyāyyante tvayā sarve saṃvardhyante ca pāvaka,
tvatta evodbhavaṃ yānti tvayyante ca tathā layam. MKP 96.34-35.

[2] Apaḥ sṛjasi deva tvaṃ, tvamatsi punareva tāḥ,
pacyamānāstvayā tāśca prāṇināṃ puṣṭikāraṇam. MKP 96.36.

[3] *Cf*. RV 3.6.2.

[4] MKP 96.63.

[5] *Ibid*, 96.40.

[6] *Ibid*, 96.48.

[7] Deveṣu tejorūpeṇa kāntyā siddheṣvavasthitaḥ,
viṣarūpeṇa nāgeṣu vāyurūpaḥ patatriṣu.
Manujeṣu bhavān krodho mohaḥ pakṣimṛgādiṣu,
avaṣṭaṃbho'si taruṣu kāṭhinyaṃ tvaṃ mahīṃ prati.
Jale dravastvaṃ bhagavānjavarūpī tathā'nile,
vyāpitvena tathaivāgne nabhasi tvaṃ vyavasthitaḥ. *Ibid*, 96.37-39.

Kāla or Time and its various measures, *e.g.* muhūrta, kṣaṇa, lava, kalā, kāṣṭhā and nimeṣa (96.50cd-51).

He is also equated with the gross elements like the wind (96.47, 70), the earth, with its mountains and forests, and the sky which holds the Moon and the Sun (96.64). He is also called the submarine fire that is held within the bosom of the great ocean (96.64).

He has great many names and epithets, which fall into three classes, as they describe his appearance, functions and relations. Indeed all words for 'fire' may be used to designate Agni; the more common ones are Anala (96.17, 18), Pāvaka (96.23 etc.), Kṛśānu (96.60), Piṅgākṣa, Yellow-eyed (96.45, 59), Lohita-grīva, red-necked (96.59), Vibhāvasu (97.2, 6), Śuci (96 70), Śukra (96.60), Śukra-rūpa, Suvarcas (96.28), Mahādyuti (96.44), Vaidyutābha, having lightening-like lustre (96.70), Vimala, Atidīpta (96.70) etc. Many of these epithets are shared with the Sun-god *e.g.* Vibhāvasu, Suvarcas, Śuci. These names and epithets also occur in the Epics.[1] The common epithets of the gods *viz.* Deva (96.36 etc.), Bhagavān (97. 1. 19), Jagatprabhu (96.57) are also applied to him. He has also certain generic or philosophical attributes in common with the other gods, *e.g.* Avyaya (96.61; 97.9), Akṣaya (96.62, 64), Acintyarūpa (96.62), Ananta (96.63), Ādya (96.46), Mahātman, and Sadātman (96.277).

II—INDRA

Indra stands in the first rank among the gods in the Vedas.[2] In the period of the Brāhmaṇas, he became the chief of the heaven and even maintained this position in the period of the Purāṇas, though, of course, subordinate to the trinity of Brahmā, Viṣṇu and Śiva,[3] but as the chief of all the other gods.[4] Thus he is called by various epithets *viz.* Amarādhipa (79.22), Devarāja (8.256,259), Deveśa (8.263), Surādhirāja (1.28), Sureśa (5.14), Sureśvara (8.263; 118.3), Tribhuvaneśvara (8.269), Vibudhādhipa (8,270). Some of his epithets are universal, *viz.* Bhagavān (1.38; 118.3), Deva (118.1), Prabhu (8.250). He is also called Śacīpati (1.29; 82.1), Śakra (1.27 etc.) Śatakratu (1.31 etc.), Vāsava (8.241; 16.135) and Vṛtrahan (1.30), Pākaśāsana (1.38; 5-4), and Purandara (79.1; 118.1).

In the MKP, there is a story relating that five Pāṇḍavas are Indra's incarnations and Draupadī an incarnation of Indra's wife. This story is introduced in the Purāṇa for justifying Draupadī's polyandrous marriage with five Pāṇḍavas. The story runs as under :—

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[1] Hopkins E. W., EM, pp. 97ff.

[2] Dowson John, A Classical Dictionery of Hindu Mythology, p. 124.

[3] Macdonell A. A., Vedic Religion, ERE, Vol. 12, p. 64.

[4] Dowson John, *op. cit.*, p. 125.

Once Indra killed Tvaṣṭṛ's son,[1] and due to brahma-hatyā, he lost his lustre which entered into Dharma. Tvaṣṭṛ, being enraged at the killing of his son, produced out of Agni a demon called Vṛtra. Indra, being afraid of that demon, sent seven sages for compromise with him, but later on killed him in complete disregard of the terms of compromise, and once again lost his lustre which entered into the wind. So also when Indra seduced Ahalyā, sage Gautama's wife, he lost his lustre which then entered into the Aśvins. When the demons knew Indra to be devoid of vigour, they took births on the earth to defeat him. At this the earth, being overburdened, went to the assembly of the gods on the Meru mountain and implored their help. The gods, then, incarnated themselves with the portions of Indra's lustre. Thus Dharma, the Wind and Indra were born as Yudhiṣṭhira, Bhīma and Arjuna respectively through Kuntī (Pāṇḍu's wife), and the two Aśvins were born as the twins (*viz.* Nakula and Sahadeva) through Mādrī (Pàṇḍu's another wife). Thus Indra himself was incarnated into five Pāṇḍavaṣ and his wife was born out of Agni as Kṛṣṇā, King Drupada's daughter. Thus in fact Kṛṣṇā married but one person of whom five Pāṇḍavas were only the incarnations (MKP, Chap. 5).[2]

III—BRAHMĀ

Introductory:

In the Ṛgvedic pantheon, Prajāpati is a minor deity, but often in the AV and the white YV and regularly in the Brāhmaṇas, he is recognised as the chief and the father of the gods. In the Sūtras, he is identified with Brahmā. his successor in the post-vedic age.[3] When the post-Brahmanical age of rationalism ushered in and the cult of sacrifice fell into comparative disuse, the worship of Prajāpati gradually declined. But the theists coined a new name for him and called him Brahmā, first of the later trinity.[4]

Description etc.:

In the MKP, Brahmā is identified with the Brahman of the Ups. He is thus described as unborn (Aja), unchanging (Avyaya), the resort (of the universe, Āśraya), the highest abode (Parama Pada) (42.87), uncomparable (Anaupamya, 42.28), imperishable (Akṣaya), undecaying (Ajara), immeasurable (Ameya), self-dependent (Nānyasaṃśraya), devoid of odour, form and taste (gandharūparasairhīna), devoid of sound and touch (śabdasparśavivarjita)

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[1] *Cf.* TS 2.5.1.1 which narrates how Indra incurred the sin of brahma-hatyā by killing Viśvarūpa, Tvaṣṭṛ's son, and hence all beings ran him down as Brahmahan.

[2] For details vide Marriage, Chap. II, Sec. II.

[3] Macdonell A. A., *op. cit.*, pp. 118-119; vide his article on the " Vedic Religion ", ERE, Vol. 12, p. 606.

[4] Majumdar R. C. and Pusalkar A. D., The Age of the Imperial Unity, p. 464.

(42.33), without beginning and end (anādyanta), not modern (asāṃprata), unknowable (Avijñeya) (42.33-34).

Brahmā lacks the hold of the nature-gods upon the popular imagination. He is vaguer and tends to pass back in to the universal world-power, the neuter Brahman. Yet the personifying power invests even It with figurative anthropomorphism; "the world of Brahman" = Brahman (Sa yāti brahmalokaṃ hi...... MKP 26.34). The Brahman is philosophical, Brahman is mythological, one out of whom goddess Sarasvatī is said to have sprung (Brahmayonī, 21.32). Brahmā is the deity or genius of Brahma-saras, which, as Kālidāsa explains, is equivalent of avyakta sarovara of Buddhi (Brāhmaṃ saraḥ kāraṇamāptavāco buddherivāvyaktamudāharanti ı Raghuvaṃśa 13.60), or the Universal Mind or Collective Unconscious. Sarasvatī is Brahmā's power, substance, represented as his 'daughter'.[1]

Brahmā is Svayambhū (43.17 etc.) and as such is generally identified with Prajāpati or the Great Father of the World, Pitāmaha, and with the other personified abstractians like Dhātṛ, Vidhātṛ (Maker, Disposer) and Viśvakarman, the All-maker. He is Lokapitāmaha (47.40 etc.), Pitāmaha (43.8 etc.).

He is at once the creator, the preserver and the destroyer, thus combining into him the three-fold function later appropriated by other gods (42.28). His Supreme position is acknowledged and he, the self-existent god, is said to have manifested himself as Brahmā Viṣṇu and Rudra while creating, preserving and destroying respectively the universe (43.13ff). As creator he created the worlds (lokakṛt), and all that moves and does not move (carācarasya jagataḥ dhātā). "Maker and lord of the world" he is called by various terms, *e.g.* Jagadādi, Jagadyoni, Jagato gatiḥ, Jagatpati, Jagatpūrva, Jagatsūtikara, Lokatantrin, Hiraṇyagarbha. He is Ādi-Puruṣa, the "first-male" and so Aja "unborn". Brahmā's own birth from the mundane egg or from the lotus (below) is also recognised in the cosmogonic accounts;[2] cf. his names and epithets like Bhūpadmakarṇikāsaṃstha, Kamalodbhava, Padmayoni and Paṅkaja-janman (vide Appendix II). His birth out of the novel-lotus of Viṣṇu is also referred to. He was saved by Viṣṇu from destruction at the hands of the demons Madhu and Kaiṭabha (chap. 78).

He is called Dhīmat (42.29 etc.), Vedhas (2.65 etc.), Parameṣṭhi, the highest sacrifice (46.64) etc.

He shares certain names and epithets with other gods, *e.g.* Ādideva (4.40), Deva (44.1 etc.), Deva (44.1 etc.), Devadeva (43.20). Devādi (43.21),

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[1] Agrawala V. S., A Cultural Commentary on the Sarasvatī-Stotra, Purāṇa, Vol. I, No. 2, February, 1960, Vasantapañcamī Number, p. 139.

[2] Vide Chapter IV, Section I.

Bhagavān (44.1 etc.), Parameśvara (43.9), Prabhu (44.3 etc.), Jagatpati (43.9 etc.), Jagannātha (42.19). Among his generic or philosophical names mention may be made of Acintyātman (43.8), Aguṇa (42.13; 43.13), Anādimān (43.8), Asāṃprata (43.34), Dhruva (43.33), etc. (vide Appendix II for his names and epithets). Many of these names and epithets occur in the Epics.[1]

IV VIṢṆU

Introductory :

Viṣṇu, though a deity of capital importance in the mythology of the Brāhmaṇas, occupies but a sub-ordinate position in the RV.[2] In the later Saṃhitās and Brāhmaṇas, he assumes importance and prominence.[3] In the Epic and Purāṇic mythology, he is one of the leading gods and appears as the Supreme Spirit. But the names of Nārāyaṇa and Vāsudeva-Kṛṣṇa apparently occur more frequently or are more prominent.[4] The name Nārāyaṇa occurs in the ŚBr but there he is not in any way connected with Viṣṇu[5] and the conception of Nārāyaṇa as the Supreme Being had already been evolved in the later Brāhmanic period.[6] In the TĀr, however, the name Nārāyaṇa is directly related to Viṣṇu.[7] By the time of Pāṇini the worship of Vāsudeva had become well-known[8] and it appears that Vāsudeva came to be identified with Nārāyaṇa sometimes afterwards. as in the Mbh. In the Mbh we get a definate evidence for the identification of Viṣṇu with Vāsudeva; still in many parts of the Mbh, the divinity of Vāsudeva-Kṛṣṇa is not generally acknowledged. In the Purāṇic times, however, the cult of Vāsudeva ceased to be militant and the three different streams of religious thought—one flowing from the Vedic Viṣṇu, the second from the cosmic and philosophic god Nārāyaṇa and the third from the historical god Vāsudeva—mingled together so as to form the later Vaiṣṇavism.[9]

Description etc. :

In the MKP 1.4, Viṣṇu is recognised as the chief among gods. He is also called Sureśa (4.36) or Sureśvara (8.24), *i.e.* the ruler of the gods. He has certain universal epithets *viz.* Bhagavān (78.49 etc.), Prabhu (78,49), Jagatsvāmi (78.6), Jagatpati (78.41), Jagannātha (78.70), Īśa (8.240). He has also certain qualifying and distinguishing epithets, *viz.* Vāsudeva (1.4 etc.), Nārāyaṇa (8.240), Janārdana (1.4 etc.), Madhusūdana (79.8), Kaiṭabhāri (81.11), Hari (8.240 etc.), Kṛṣṇa (8.241; 79.20), Keśava (78.73), Atulatejas (78.53). Many of the epithets occur in the epics. [1]

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[1] Hopkins E. W., *op. cit.*, pp. 189ff.

[2] Macdonell A. A., VM, p. 37.

[3] Keith A. B., The Religion and Philosophy of the Vedas and Upaniṣads, HOS, Vol. 31, p. 110.

[4] Bhandarkar R. G., Vaiṣṇavism, Śaivism and Minor Religious Systems (BORI, Ed. 1929), pp. 47-49.

[5] Raychaudhari H. C., Materials for the Study of the Early History of the Vaiṣṇava Sect, p. 7.

[6] Bhandarkar R. G., *Op. cit.*, p. 45.

[7] Raychaudhari H. C., *Op. cit.*, p. 9.

[8] *Ibid*, p. 13; Bhandarkar R. G., *Op. cit.*, p. 4; *cf.* also Agrawala V. S., India as Known to Pāṇini, pp. 359-360.

[9] Bhandarkar R. G., *Op. cit.*, pp. 47-49.

The usual weapons of Viṣṇu are Śaṅkha, Cakra and Gadā. He is described as Śaṅkhacakragadābhṛt (78.77) and as Cakrin (79.9). In the Epics, Viṣṇu gets the same epithets. [2] He is described as 'pītāmbaraḥ', having yellow garments (8.241). He is said to be Garuḍadhvaja (79.3) and Kamalekṣaṇaḥ (78.75).

He is also described in the MKP in terms which are applicable to higher and lower Brahma. He is described as the creator, preserver and destroyer of the universe (1.13; 4.39). He is without the beginning and end (anādinidhana, 8.241; Amṛta, 4.37) and yet the beginning of the universe (jagadādi, 4.38). Thus he is independent of time, space and cause. He is eternity without the beginning and end. In short plurality emerges from and sinks in him. This compares well with the Upaniṣadic Brahman.[3] He is atomic and even greater than the great (4.38ab). The KU (1.2.20) also describes the Highest in such terms. He is also said to dwell in the heart (Hṛtakoṭaraguhāsin, 8.240). He is also described as Acyuta (78.6), the universal (Puruṣa 4.36), or the highest soul (Paramātman, 8.240), unborn (Aja, 4.38), eternal (Śāśvata, 4.36), unchanging (Avyaya, 4.36), all-pervading (Vibhu, 78.72), unknowable (Aprameya, 4.36), attributeless (Aguṇa, 4.37; Nirguṇa 1.13; 4.31), the most choice and venerable and the excellent (Variṣṭha, Gariṣṭha, Vareṇya, 4.37).

Doctrine of Vyūha and Theory of Incarnation :

In the beginning of the MKP, the Birds relate to Jaimini the doctrine of the Supreme Being called Nārāyaṇa subsisting in four-forms (caturvyūhātman, 4.37). The name Nārāyaṇa is explained as "one whose abode (ayana) is waters (Nārāḥ). [4] Nārāyaṇa, both as saguṇa and nirguṇa, is said to exist in the following four forms (mūrti) (4.44) corresponding to the four well-known vyūhas of the Pañcarātras :—

(1) The first form is called Vāsudeva which is indescribable (anirdeśya), bright (śukla), covered with the garland of flames ever-existent etc. He is the

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[1] Hopkins E. W., Epic Mythology, pp. 202ff.

[2] Hopkins E. W., *Ibid*, p. 206.

[3] Radhakrishnan S., Indian Philosophy, Vol. I, p. 175.

[4] MKP 4.43 = MS 1.10 with 'munibhirtattvadarśibhiḥ' in place of 'āpo vai narasūnavaḥ' in b and 'ayanaṃ tasya tāḥ pūrvam' in place of 'tā yadasyayanaṃ pūrvam' in c. For the meaning of the term 'Nārāyaṇa', vide Bhandarkar R. G., *Op. cit.*, pp. 42-43.

highest goal of the Yogins. He is both far and near. He transcends the guṇas or qualities and is devoid of egoism. His shape, colour etc. are not real but imaginary (4.45-47).

(2) The second form is called Śeṣa, which supports the world and possesses the quality of darkness (4.48).

(3) The third form is called Pradyumna, which is full of the quality of goodness (sattvodrikta), and which preserves the world and establishes dharma (4.49).

(4) The fourth form (apparantly Aniruddha), which lies on the serpent-bed, has the qualities of passion and creates beings (4.50).

It is further stated that the third form of Nārāyaṇa (*viz.* Pradyumna) incarnates himself whenever dharma declines and adharma rises up.[1] In this connection the Varāha (Boar), Nṛsiṃha (Man-lion), Vāmana (Dwarf) and Māthura (Kṛṣṇa) incarnations of the god are also referred to (4.51ff). Elsewhere Dattātreya is also mentioned as an incarnation of Viṣṇu (16.133). In the geographical chapters, Viṣṇu is said to reside under the forms of Aśvaśiras, Kūrma, Varāha and Matsya in the Bhadrāśva, Bhārata, Ketumāla and Uttara-Kuru varṣas respectively (51.31).

SECTION VI

In this section the material of the MKP about eschatology, heaven and hells, pitṛs or manes, Yama, the god of dead, and doctrines of transmigration and Karmavipāka is discussed.

1. Eschatology

In MKP 40.2 ff various signs indicative of approach of death are specified. They are already mentioned under the discussion on Yoga,[2] and hence they are not repeated here.

Further, the Purāṇa also sets out persons to whom death is happy and easy and not a source of misery and sorrow or otherwise.[3] Thus, it states that if a man gives water and food in gift, he feels satisfaction at the time of his death (10.51-52); but, on the other hand, if he does not give them (*i.e.* water and food) in gift, he endures burning, thirst and hunger at that time (10.56). Moreover, if a man gives gift of wealth,[4] he overcomes cold and if he bestows gift of sandal, he overcomes heat at the time of his death (10.57). Furthermore, he who speaks the truth, does not separate loving relatives, and is a theist, dies happily (10.53). Similarly he who worships gods and brahmins, is unspiteful and shame-fast, and speaks sweetly to others meets a happy death (10.54). So also a man who does not give up righteousness through lust, anger or hatred, acts upto his words, and is gentle in disposition dies in happiness (10.55). Whereas he who is a false-witness, or a liar, and who criticises the Vedas is said to die in delusion (10.59).

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[1] MKP 4.53 = BG 4.7 with 'jaimine' in place of 'Bhārata' at the end of *b* 'tadātmānaṃ sṛjatyasau' in place of 'tadātmānaṃ karomyaham' in *d*.

[2] Vide Signs of Approaching death (Ariṣṭas), Chap. III, Sec. III.

[3] MKP 10.51ff; *Cf.* BP 214.34-39.

[4] Or 'fuel' as the Cal. ed. says (10.56).

The Purāṇa asserts that after a man dies, the soul or spirit assumes an ethereal body similar in shape to the physical body for undergoing torments.[1] The underlying conception is that when the gross body is destroyed after death by cremation, burial or other methods an intermediate subtle body is built up before the departed soul assumes another body.[2] The subtle body is gradually built up by the rites performed on death and on several days after death. This conception is traceable to the Vedic period and is implicit in some of the Ṛgvedic hymns (10.15.14; 10.16.4-5).

2. Heaven and Hell

Ideas about Heaven :

The MKP does not contain glowing descriptions of heaven as are found in the Mbh, Purāṇas and other works.[1] It states that men of good deeds reach heaven by mounting in heavenly car and there they are attended upon by Gāndharvas and Apsaras who sing and dance respectively (10.94-95ab). But, on the other hand, it also expresses the view that the pleasures of heaven are not unmixed with the pain and worries. Heavenly pleasures come to an end after sometime or other, and hence even from the very time of ascension there men worry for their rebirth (11.26).

Description of Various Hells :

In the MKP we have a description of hells like the Raurava, Mahāraurava etc. (chap. 12) and also of the punishment meted out to perpetrators of various sins (chap. 14). It is expressed that men go to specific hells for their specific sins on earth. The various hells are described as follows :—

Raurava Hell :

The false witness, an ungrateful man, one killing a brahmin, a cow or the father, the stealer of other's lands and wives, the remover of the markings of the boundary and the seducer of the teacher's wife and daughter are said to enter the Raurava hell. This hell is two thousand yojanas in size. There is a chasm, just knee-deep, and very difficult to pass over. There the charcoal is heaped up and made level with the ground. It burns vehemently with its glowing surface of kindled charcoal. Yama's servants cast the evil-doer in its midst. This evil-doer runs about there being burnt by the violent flame and at each step his foot is wasted and consumed again and again, and day and night he continues on the move. When he has passed over a thousand yojanas he is released and then he enters another hell to purge away his sins (10.81-87).

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[1] *Cf.* GP, Pretakhaṇḍa 10.79ff; BP 214.29-30, 51; AP 230.2-3; 371.9-10; pp. 2.67-68.

[2] Kane P. V., *Op. cit.*, Vol. IV, p. 266.

[3] For reference vide Kane P. V., *Op. cit.*, Vol. IV, pp. 165f.

Mahāraurava Hell :

Those, who tread the forbidden paths and eat prohibited things, who prove false to their friends, who break the faith of their masters, who are addicted to other's wives and who abondon their own wives, who destroy the paths, ponds and resting places, are burnt in this hell by Yama's servants.

This hell is twelve thousand yojanas in size. The earth there is made of copper. Beneath it is fire. Heated by the heat thereof the whole region shines with light equal to that of the rising Moon, intensely severe to sight, touch etc. There the evil-doer is deposited, bound hand and foot by Yama's servants. He moves rolling about in the midst, preyed upon by crows, heros, wolves, owls, scorpians, mosquitoes and vultures, he is speedily dragged into the road. Full of fear he can get no repose. He is released therefrom after hundreds of years (12.4-11).

Tamas Hell :

Those who have killed a cow or the brothers, and those who have destroyed water, food and who have killed infants go to this hell. It is bitterly cold. It is as long as the Mahāraurava hell. It is enveloped in darkness. There men afflicted with cold, running about in the aweful darkness, encounter one another, and seek refuge clasping one another. Their teeth adhere togther chattering with pain through the cold. There are also other plagues the strongest of which are hunger and thirst. A cutting wind, laden with particles of snow, pierces their bones. Pressed with hunger, they feed on the marrow and blood that trickle down therefrom. Constantly licking, they whirl about in mutual contact. In this hell great affliction is endured by men till their sons are completely consumed (12.12-17cd).

Nikṛntana Hell :

In this hell potter's wheel revolve incessantly. Men are mounted thereon and are cut up by the string of fate, which is borne on the fingers of Yama's servants from the sole of the foot to the head. These men do not lose their life thereby and their portions severed in hundreds reunite. In this manner the sinners are cut during thousands of years till their sins are consumed (12.17cd - 24ab).

Apratistha Hell:

He, who brings obstacles to brahmins, who are engaged in their duties, is brought in this hell bound by terrible bonds. There are wheels, jars and well-ropes which cause pain to the sinners for thousands of years. Others are bound to the jar and well-rope, like the jar in the water. Men whirl around there continuously spitting out blood, with blood pouring from their faces, and with eyes streaming with tears. They are visited with pains that are beyond endurance by living creatures (12.24cd - 30ab).

Asipatravana Hell :

This hell has the ground covered with blazing fire for one thousand yojanas, where the sinners are grievously scorched by the very fierce vehement beams of the Sun. The living-beings that go to this hell are ever falling down there. In the midst thereof appear a charming forest with moist leaves, which are sword-blades. Myriads of powerful black dogs also bark there. They are having long muzzles and large teeth and are as formidable as tigers. Then gazing at that forest before them with its cool shades, the living beings hasten thither, oppressed with raging thirst, their feet burnt by the fire lamebent on the ground. When they wend there, the wind blows hurling down the sword-leaves and so casts the swords down upon them. Then they fall to the earth into a mass of blazing fire which has pervaded the entire surface of the ground, and is constantly licking in other directions. Thereupon the terrific dogs quickly rend limbs from the bodies of the wailing sinners (12.30cd -40).

Tapta-Kumbha Hell :

In this hell, on all sides, heated pitchers are surrounded with the flames of fire, and are filled with oil, iron and powder which boil over onto the heaps of blazing fire. Into them the workers of iniquity are cast plead-long by Yama's servants. They are boiled and foul the water with the marrow that oozes from their burning limbs. Terrible vultures pulling them out fracture the eye-bones of their bursting skulls, again they are dropped into the same pitchers by the impetuous birds, again they become united with the liquefied heads, limbs, sinews, flesh, skin and bones by means of the oil in the seething vessel. Then being quickly and vigorously stirred up by Yama's servants with a spoon, the sinners are churned up in the whirling pool of copious oil (12.41-48).

III—The Pitṛs or Manes

The word 'pitṛ' means 'father', but the word 'pitaraḥ' is used in two senses, *viz*. (1) a man's three immediate deceased ancestors, (2) the early or ancient ancestors of the human race that were supposed to inhabit a separate world (loka) by themselves.[1]

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[1] Vide Kane P. V., HDS, Vol. IV, pp. 340f.

In the MKP, Brahmā is supposed to have created in the beginning four classes, *viz.* gods, asuras, pitṛs and human beings.[1]

Types of Pitṛs :

The pitṛs are divided into two classes *viz.* mūrta (corporeal) and amūrta (non-corporeal).[2] There is also another division of pitṛs into four classes, *viz.* (1) Agniṣvāttās, (2) Barhiṣadas, (3) Ājyapās and (4) Somapās (93.40-42). Elsewhere the Agniṣvātta pitṛs are referred to as 'Anagnis' and the Barhiṣadas as 'sāgnis' (49.32). The VP also states this.[3] The Agniṣvātta and Barhiṣada pitṛs are referred to as early as the RV 10.15.4 and 11 and in the ŚBr, which mentions three kinds of pitṛs *viz.* Somavantaḥ, Barhiṣadaḥ and Agniṣvāttāḥ, these are defined as follows :—those that performed a soma sacrifice are pitaraḥ somavantaḥ ; those that offered cooked oblations (like caru and puroḍāśa) and secured a world are pitaraḥ barhiṣadaḥ ; those that did none of these (two actions) and whom fire consumes when burning them are pitaraḥ agniṣvāttāḥ ; these are the only ones that are pitaraḥ " (2.6.1-7). The TBr also has a somewhat similar passage (1.6.9-5) and Kāṭhaka Saṃhitā 9.6.17 also refers to these three kinds of pitṛs. Later writers introduced certain changes in the meanings of the words for the different classes of pitṛs, and also increased the number of the classes of pitṛs[4], *e.g.* in the MKP, thirty-one pitṛgaṇas are mentioned (93.48^{cd}) and they are divided into five divisions *viz.* of four, five, six, seven and nine groups, which fall into two classes, as they describe their nature and functions. These five groups are given as follows :—

(I) The group of Four Pitṛs :—(1) Sukhada, (2) Dhanada, (3) Dharmada and (4) Bhūtida (93.47^{cd} - 48^{ab}).

(II) The group of Five Pitṛs is enumerated as :– (1) Mahān, (2) Mahātman, (3) Mahita, (4) Mahimāvat and (5) Mahābala (93.46^{cd}).

(III) The group of Six Pitṛs include those called (1) Kalyāṇa, (2) Kalyatāṃ Kartā, (3) Kalya, (4) Kalyatarāśraya, (6) Kalyatā hetu and (6) Anagha (93.44^{cd} - 45^{ab}).

(IV) The group of Seven Pitṛs is mentioned as :—(1) Vara, (2) Vareṇya, (3) Varada, (4) Puṣṭida, (5) Tuṣṭida, (6) Viśvapātṛ and (7) Dhātṛ.

(V) The group of Nine Pitṛs is referred to as :—(1) Viśva, (2) Viśvabhuk, (3) Ārādhya, (4) Dharma, (5) Dhanya, (6) Śubhānana, (7) Bhūtida, (8) Bhūtikṛt and (9) Bhūti.

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[1] MKP 45.4; *cf.* Brahmāṇḍa-Purāṇa, Prakriyā-Khaṇḍa, Chap. 8, and Upodgāta-Kāṇḍa, 9.35: Ityete pitaro deva devāśca pitaraḥ punaḥ anyonyapitaro hyete,

[2] Amūrtānāṃ ca mūrtānām pitṛṇāṃ dīptacetasām, MKP 94.3*ab*; *cf.* VP 72.1; 73.60; Brahmāṇḍa-Purāṇa (Upodghāta-Kāṇḍa 9.53), pp. 5.9.2-3; Viṣṇudharmottara 1.138.2-3.

[3] Agniṣvāttāḥ smṛtāste vai pitaro nāhitāgnayaḥ,
yajvānasteṣu ye hyāsan pitaraḥ somapīthinḥ. VP 30.6-7.

[4] Vide Kane P. V., HDS, Vol. IV, p. 343f.

Elsewhere the pitṛs of the gods, the great sages, the Siddhas, the Guhyakas, men, Vipras, the forest-hermits, the life-long celebates, the rājanyas, the vaiśyas, the śūdras,[1] the great demons, the Nāgas and the Sarpas are referred to have been invoked by Prajāpati Ṛci, on being advised by Brahmā, for obtaining a wife. K. M. Kapadia remarks that "it can be asserted that in these passages pitṛs do not mean the dead person of the family but the dead persons of various groups—they may be ethnic groups—which we find in the Brāhmanic and the Purāṇic literature. And invocation in this manner must imply that at some stage in the development of the ritual manes of the community as a whole were worshipped."[2]

Nature of Pitṛs :

The pitṛs are said to be the most ancient of the gods (ādyāḥ surāṇām) and are regarded as worthy of worship by the latter (*i.e.* the gods, cf. amareśapūjyāḥ) (93.39). They are said to abide in various places such as the world of gods (devaloka), the atmosphere (antarīkṣa) (93.27), the moon's rays, the Sun's orb and a white heavenly car (93.31). They are the presiding deities in the śrāddha ritual (93.13). They derive their satisfaction from the clarified butter offered as an oblation in Agni, or from the piṇḍas (rice-balls) offered to them in śrāddha and they are believed to feed on the same by dwelling in the bodies of Brahmins (93.32). They, being as luminous as the Kumuda flower and the moon (*i.e.* white colour), are regarded as worthy of worship from Brahmins; and they, having the hue of the rising Sun (*i.e.* red colour), are said to be worthy of worship from Kṣatriyas. Further, they, as bestowers of gold (*i.e.* yellow colour), are considered to be worthy of worship from Vaiśyas and also, as resembling the indigo plant (*i.e.* the dark colour), are declared to be worthy of worship from Śūdras (93.36).[3] They are said to be the leaders of Indra and other gods, of Prajāpati Dakṣa and Kāśyapa Mārīca, of Saptarṣis and also of other (sages), of Manu and others, of Munis, of the Sun and the moon, of nakṣatras and grahas, of the wind, the fire and the sky, of the heaven and the earth and also of Devarṣis (94.4-7). The pitṛs are described as 'somasūryāgnimūrtayaḥ', (*i.e.* having the bodies of the moon, Sun and fire) and also as 'jagatsvarūpiṇaḥ' as well as 'Brahmasvarūpiṇaḥ' (*i.e.* whose true nature is the world and Brahman).

They are believed to be beneficient in nature and also to be saviours of the world from evil forces. Thus they bestow desires on people, *viz.* : god-head, Indra's status or even more than this, and also sons, cattle, strength and houses (93.30). When meditated upon by the Yogins, they free them from affliction (93.28). They are powerful to bestow all desired objects and grant deliverence to those who have no engrossing interests (93.29). They also expel the Rākṣasas, Bhūtas and fierce Asuras and also what is unpropitous to people (93.39).

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[1] The pitṛs of the śūdras are named as Sukālins, MKP 93.23*cd*; *cf.* MS 3.198.

[2] *Op. cit.*, p. 11.

[3] Vide Varṇa and Jāti, Chap. II, Sec. I.

4. Yama, the God of Dead

Yama is the son of Vivasvata and Saṃjñā, Tvaṣṭṛ's daughter, Manu Vaivasvata is his brother and Yamunā is his sister. Etymologically his name means 'Twin' and this probably is the real meaning of his name, for his twin-sister Yamī[1] is also a Vedic personage. In the later mythology Yama is regarded as a restrainer and punisher of the wicked and his name is derived from the root √yam, to restrain or to punish,[2] but such an idea is quite out of place in the province of the Vedic thought.[3]

Yama is described as having fearful face with fiery red eyes, terrific eye-brows, long teeth and hands carrying rod (daṇḍa) and noose (pāśa) (10.78-80).

He is said to delight in righteousness (105.16ab) and is described as righteous-eyed (dharma-dṛṣṭi). He is impartial to friend and foe (76.29; 105.17cd - 18ab). He is called Śrāddhadeva (8-160), which epithet is also shared by his elder brother Manu Vaivasvata (103.4).

Yama's abode is in the 'antarikṣa' (8.65-66). It is referred to as Yamaloka (8.66), Yamasādana (2.18), Dharmarājapura (10.70), Yamakṣaya (10.68) etc. His messengers are described as terrific, foul-smelling, carrying noose, hammer and mace, and hard-hearted (8.141; 10.60). They carry deceased sinners to the abode of Yama binding them with cruel fetters and striking them with their staff (10.65). The road to Yama's abode is described as dreadful. Men who make gift of umbrella, shoes, clothes and food are said to pass that road with ease. His city is described as aweful and terrible.

5. Doctrines of Transmigration and Karmavipāka

The doctrines of transmigration and Karmavipāka are very important in Indian Philosophy and the belief in them is noticeable even in modern times. In the Purāṇas it is found that these doctrines are taken for granted.

The MKP contains expressions suggesting the belief in the past and future lives, *e.g.* anya-janmani (used in the sense of future birth in MKP 8.225 and in the sense of past birth in MKP 68.36), janmani janmani (32.48 etc.) and many other phrases of a similar import.

The term Karmavipāka occurs frequently in the MKP (14.4 etc.). It means "ripening of works, retribution for works done in a former life."[4]

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[1] In the MKP also Yamunā is once called Yamī and she and Yama are called twins (Yamalau) (103.4).

[2] *Cf.* MKP 74.3-4.

[3] Vide Hopkins E. W., The Great Epic of India, pp. 184 f.

[4] Macdonell A. A., A Practical Sanskrit Dictionery, p. 64.

The concepts of transmigration and of Karmavipāka are inextricably mixed up in Indian thought from at least the ancient times of the Upaniṣads.[1] The general rule is that Karma, whether good or evil, cannot be got rid of, except by enjoying or undergoing its consequences. The MKP says that whatever human action it may be, whether good or evil, it cannot be got rid of except by enjoying its consequences ; a man gets rid of good and evil deeds by enjoying their consequences.[2] The GDS also says the same thing.[3] This doctrine is based on the ŚBr (2.2.27) ; BṛU 4.4 and 6.2 ; ChU 3.14 and 5.3-10 ; KU 5.6-7 etc.[4]

But this general principle was modified in various ways by the Smṛtis and later writings. They had evolved the doctrine that if a sinner did not undergo prāyaścitta, he had to suffer torments in hell, thereafter he became born as some insect or lower animal or a tree on account of some remnants of his sins and that he was born as a human being afflicted with certain diseases or with defects.[5] These last two consequences are described under the title Karma-vipāka (the frution of evil deeds). The MKP asserts that the effects of Karma lead the man first to the abodes of enjoyment or punishment, heaven or hells, and subsequently to rebirth in specified forms. Thus, when the sinners have passed through the various hells, then they are born again in this world because of their evil actions in different forms such as those of lower animals, insects, trees, decrepit or deceased human beings, *i.e.* first among lower castes, then among the four varṇas in the ascending order or sometimes in the descending order and then also as gods (10.88 ff). The righteous-doers, on the other hand, when descending from heaven, are born in the family of Kings and other high-souled men, and there observing upright conduct, they experience vigorous pleasures and afterwards they either go upwards or they take a downward path and are born as men as before (10.95-97).

The MKP devotes a whole chapter to the topic of Karma-vipāka (chap. 15). Therein it states into what animals and vegetables sinners are born after undergoing hell torments, and also from diseases and deformities sinners suffer after they are born as men. The belief that diseases were the consequences of sins reaches back to the times of AV (8.7.3). A few verses of the MKP are mentioned here by way of sample :—The dvija, who accepts gifts from an outcaste (patita), is born as an ass, and who sacrifices for him (*i. e.* for an outcaste) is born as a worm after his release from hell (15.1). One, who takes away land, cow, gold etc. goes to Raurava and other terrible hells, and then becomes grass, a bush, a creeper, a climbing shrub, a reed and a tree in order and afterwards when one's sins have been diminished to insignificance, one becomes a worm, an insect, a grasshopper, a bird, an aquatic animal, a deer, and then having attained the condition of kine and despicable castes such as cāṇḍāla and pukkasa, one becomes lame, blind, deaf, leprous and afflicted with pulmonary consumption ; one is seized with diseases affecting the mouth, the eyes and the arms, and also becomes epileptic, and attains also to the condition of a śūdra (15.32-36).

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[1] Kane P. V., HDS, Vol. IV, p. 39.

[2] Na tu bhogādṛte puṇyaṃ pāpaṃ vā karma mānavam,
parityajati bhogācca puṇyāpuṇye nibodha me. MKP 14.17. *Cf.*
Tasmāt kṛtasya pāpasya prāyaścittaṃ samācaret,
nābhuktasyānyathā nāśaḥ kalpakoṭiśatairapi. BhP 1.19.27.

[3] Na hi karma kṣīyate, GDS 19.5 quoted by Śaṅkarācārya in his bhāṣya on Vedānta-sūtra 4.1.13.

[4] Vide also ADS 2.1.2.2-7; ViDS 20.47; for details vide Kane P. V., *Op. cit.*, Vol. IV, pp. 39f.

[5] Vide Kane P. V., *Op. cit.*, Vol. IV, p. 172.

Dr. P. V. Kane observes that the teachings of the works on Karma-vipāka, though dismal and terrifying, comes to this that no soul need be without hope, provided it is prepared to wait and undergo torments for its misdeeds, that it need not be appalled by the numerous existences foreshadowed in those works and that the soul may in its long passage and evolution be ultimately able to discover its true greatness and realise external peace and perfection.[1]

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[1] *Op. cit.*, Vol. IV, p. 177.

APPENDIX I

A BRIEF SYNOPSIS OF THE MĀRKAṆḌEYA PURĀṆA

Introduction

CHAPTER 1

In the beginning, Jaimini, Vyāsa's disciple, approaches Mārkaṇḍeya and after a few eulogies of the Mbh (1.2 ff), he requests him to answer the following four questions :—(1) Why did Vāsudeva, the cause of the creation, preservation and destruction of the world, although himself devoid of qualities, assume human forms (1.14)? (2) How could Kṛṣṇā, King Drupada's daughter, become the common wife of the Pāṇḍavas (1.14)? (3) Why did Baladeva expiate the sin of brahma-hatyā by engaging in a pilgrimage (1.15)? (4) Why were Draupadī's sons killed in youthful age when the Pāṇḍavas were their protectors (1.16)?

It is to be noted that Mārkaṇḍeya himself does not answer these questions but refers him to the four wise and learned Birds living on the Vindhya mountain and, at Jaimini's curiosity, relates their previous history. Their mother Vapu, an apsaras, was cursed by sage Durvāsas to be a bird for enticing him.

CHAPTER 2

Kandhara, the King of the birds, killed the demon Vidyudrūpa for killing its elder brother, and married the demon's wife, who begot a daughter Tārkṣī, by name, who was apsaras Vapu (referred to in Canto 1). Tārkṣī married Droṇa, Mandapāla's son, and was killed at the battle of the Kauravas and Pāṇḍavas when pregnant, and she, there, laid four eggs out of which the four Birds were born. They were cherished by sage Śamīka.

CHAPTER 3

The Birds, when grown-up, disclosed to Śamīka the fact that in reality they were Brahmins, who were born as Birds in consequence of their father's curse, and were bestowed knowledge by him at their entreaty.

The Bird's reply to Jaimini's four questions

CHAPTER 4

Jaimini then goes to the Birds and repeats the four questions. They first extol Viṣṇu, Brahmā and Śiva, and then explain the first question. After introducing the cāturvyūha doctrine of the four forms of Nārāyaṇa, they tell that the third form called Pradyumna assumes mortal forms when dharma languishes and adharma rises up.[1] The Varāha, Nṛsiṃha, Vāman and Māthura or Kṛṣṇa incarnations are mentioned here.

CHAPTER 5

The Birds explain the second question. The Pāṇḍavas were the incarnations of Indra and Kṛṣṇā an incarnation of Indra's wife. Thus Kṛṣṇā married but one person of whom the five Pāṇḍavas were only the incarnations.

CHAPTER 6

The Birds explain the third question. During intoxication Baladeva killed the Sūta and atoned for his crime of brahma-hatyā by resorting to pilgrimage.

CHAPTER 7

The Birds explain the fourth question. On seeing Viśvāmitra's cruelty to King Hariścandra, the five Viśvedevas criticised him, who cursed them to die young and unmarried, and consequently they were born as Draupadī's sons and died young.

CHAPTER 8

At Jaimini's request the Birds relate the story of King Hariścandra in detail.

CHAPTER 9

In continuation of King Hariścandra's story the canto relates the fight between Vasiṣṭha and Viśvāmitra as two gigantic birds.

The Bird's reply to Jaimini's further questions by reproducing ihe dialogue between Jaḍa and his father

CHAPTER 10

Jaimini then asks them further questions about the conception, foetal life, birth and death and the enjoyments of good and bad actions (10.1-7). The Birds, in reply, reproduce a dialogue between Sumati alias Jaḍa and his father dealing with the same topics (cantos 10-41). In it Jaḍa explains how death occurs, and describes the after-existences of a living being according to his acts as well as the Raurava hell.

CHAPTER 11

This canto deals with the 'garbhasthiti-varṇana'.

CHAPTER 12

The Mahāraurava and other hells are described.

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[1] MKP 4.53 = BG 4.7, with 'Jaimine' in place of 'Bhārata' at the end of *b*, and with 'sṛjatyasau' in place of 'sṛjāmyaham' at the end of *d*.

CHAPTER 13

Jaḍa narrates his own experiences in hells and also the story of King Vipaścit's descent into the hell as well as his question to Yamadūtas as to why he was condemned to hell inspite of his religious life.

CHAPTER 14

The Yamadūtas explain the question that was put by Vipaścit. At his request they also explain the nature and results of good and bad actions, and describe in detail specific punishments for specific sins.

CHAPTER 15

The above description is continued here. King Vipaścit is delivered from the hell along with all the sinners.

CHAPTER 16

The father then asks the son as to how to be free from the bondage of the saṃsāra-cakra and the latter advises him to practise Yoga as taught by sage Dattātreya to King Alarka. The father asked about sage Dattātreya and his parentage, and also about King Alarka, whom he taught Yoga, and the son related about the birth of sage Dattātreya along with the motive of his human form. Therein he mentioned that once the minister Garga advised Kārtavīrya Arjun to worship Dattātreya and related at length how he saved the gods from the demons.

CHAPTER 17

Kārtavīrya Arjuna worshipped Dattātreya and obtained four boons *viz*: (1) getting thousand arms (2) driving out evil and injustice eventhough done by a great man (3) sovereignty all over the world through war and its protection by righteousness and (4) death in war at the hands of a superior one.

CHAPTER 18

Now begins the story of King Alarka. Two Nāga princes, disguised as Brahmins, were intimate friends of Ṛtudhvaja, King Śatrujit's son. When asked by King Aśvatara, their father, they gave the following account of Alarka's life :—Once Ṛtudhvaja helped a brahmin sage named Gālava against a demon called Pātālaketu with the aid of a wonderful horse Kuvalaya, by name, which was offered by that sage.

CHAPTER 19

He wounded that demon, and in his pursuit went to the Pātāla-loka where he met a gāndharva lady named Mādālasā, King Viśvāvasu's daughter, who was carried away by that demon with the intention of marrying her. The demon was killed by him, who then married Madālasā by the help of her friend Kuṇḍalā, and brought her to his home.

CHAPTER 20

Once he arrived near the hermitage of demon Tālaketu, Pātālaketu's brother, disguised as a sage. With a view to take revenge, Tālaketu asked him to protect his hermitage and then went to King Śatrujit and delivered the false news of Ṛtudhwaja's death. Madālasā died out of grief. Tālaketu returned to the hermitage and released Ṛtudhvaja.

CHAPTER 21

On returning home, he knew everything that had happened, and decided not to remarry out of deep love for his wife. Aśvatara then worshipped Sarasvatī to gain perfect skill in music, and thereby worshipped Śiva by whose grace Madālasā regained her life. He, then, invited Ṛtudhvaja to the nether regions.

CHAPTER 22

Aśvatara asked him to choose some gifts, and after great hesitation, he expressed his wish to see Madālasā even in illusion. He brought her as an illusion before him, and afterwards handed her over to him.

CHAPTER 23

Ṛtudhvaja and Madālasā went home. After his father's death, Ṛtudhvaja became a King. He begot four sons Viz: Vikrānta, Subāhu, Śatrumardana and Alarka by Madālasā, who instructed the first three sons about spiritual knowledge whence they became indifferent to worldly things. Hence Ṛtudhvaja earnestly requested her to instruct Alarka about the path of action (pravṛttimārga).

CHAPTERS 24-29

She gave a discourse to him on the duties of a King (Canto 24), of varṇas and āśramas (Canto 25), of a house-holder (Canto 26) and also on the śrāddha ritual. She mentioned the three śrāddhas viz: Nitya, Naimittika and Nitya-naimittika or Parva and described also the Ābhyudaya, Ekoddiṣṭa, Sapiṇḍīkaraṇa (Canto 27); and Nitya-naimittika or Parvaśrāddha, the qualifications of the Brahmins to be invited at the śrāddha-dinner, persons to be avoided at śrāddha dinner and also the procedure of Parva-śrāddha (Canto 28), the use of flesh and the prescribed and proscribed food at śrāddha, the vegetables, the wealth, the water, the milk, the place, the persons and the animals tabooed at śrāddha, the rules to be observed in śrāddha etc.

CHAPTER 30

This canto deals with the particular rewards of kāmya śrāddhas performed on particular tithis and nakṣatras.

CHAPTERS 31-32

Madālasā continues her instructions to Alarka on sadācāra (Canto 31) and on varjyāvarjya *i.e.* things prohibited and permitted (Canto 32).

CHAPTER 33

Ṛtudhvaja consecrated Alarka and Madālasā presented him a golden ring containing an instructional note, and the king and the queen then retired to the forest.

CHAPTER 34

Alarka ruled with success and peace for many years but was not satisfied with enjoyments. Hence his elder brother Subāhu throught out a plan to divert him from such a life. For wresting the kingdom from Alarka, he sought the help of the king of Kāśī, who attacked the kingdom of Alarka and occupied it. Alarka's city was besieged and his life made miserable. Finding no way out from such a miserable plight, Alarka at last thought of his mother's instructional note, which stated that one should avoid attachment as far as possible, and if it is not possible, one should live in the company of the saints, and from Dattātreya he then got peace and relief.

CHAPTER 35

Dattātreya told him about the consciousness of the self and sits results under the allegory of a tree, and Alarka asked him about Yoga.

Exposition of Yoga

CHAPTER 36

This canto deals with the description of Yoga and its means, which are analysed and explained, the inimical circumstances to Yoga, bodily ailments due to improper performance of Yoga and their remedies and the signs of proper performance of Yoga.

CHAPTER 37

In this canto are described the ailments that befall a yogin and their five varieties viz. prātibha, śravana, Daiva, Bhrama and Āvarta, and also the stages of attaining emancipation and its eight premonitory marks *viz* aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitva, vaśitva, kāmāvasāyitva, and the result of union with the supreme soul are mentioned.

CHAPTER 38

The life of a yogin is described here.

CHAPTER 39

The canto deals with the syllable 'Om', its composition, meaning and efficacy.

CHAPTER 40

Here the signs of approaching death are specified. Then the appropriate seasons for Yoga are described, and the attainment of emancipation is indicated by various similies.

Alarka thanked Dattātreya and went to Subāhu and the King of Kāśī, and offered them his kingdom, but the King refused to accept it without war.

CHAPTER 41

Subāhu explained to the King his motive in inducing him to conquer Alarka, and, at his request, explained the condition of attaining release from worldly existence, and departed. Alarka relinquished his kingdom in favour of his eldest son, and went to the forest, practised Yoga and attained final bliss. The Birds conclude the dialogue by saying that Jaḍa and his father also attained final bliss.

The Bird's reply to Jaimini's further questions by repeating Mārkaṇḍeya-Krauṣṭuki dialogue

CHAPTER 42

Jaimini then asks the Birds to enlighten him on the problems of cosmogony, universal dissolution and re-creation, divine genealogies, ages of Manus, royal genealogies, cosmography, and the Birds reproduce the Mārkaṇḍeya-Krauṣṭuki dialogue dealing with the same topics.

In it Mārkaṇḍeya eulogises this Purāṇa as having originated from the mouth of Brahmā along with the Vedas and handed down by eminent sages like Bhṛgu, Cyavana, Brahmin sages and Dakṣa. He then begins the cosmogonic account containing lot of sāṃkhya-like material mixed with the idea of the cosmic-egg.

CHAPTER 43

He then tells about the universal dissolution and re-creation, and describes Brahmā, Viṣṇu and Śiva as the manifestations of lord Svayambhū. This is followed by the computation of human and divine years, of the four yugas and of a manvantara and the length of Brahmā's day and life.

CHAPTER 44

Then he describes the raising of the earth from beneath the waters by Nārāyaṇa in the form of a boar, and the creation of the earth, sky, heaven and maharloka. This is followed by another account of creation, *viz.* of the fivefold avidyā, the vegetables, the animals, the gods, mankind, the intellectual notions called Anugrahas and the bhūtas. He then summarises the nine sargas *viz.* the five prākṛta ones, the three vaikṛta ones and one prākṛta-vaikṛta one called the kaumāra.

CHAPTER 45

In another account Brahmā is said to have created the Asuras, the gods, the pitṛs and mankind, the other living beings, creatures and vegetation etc.

CHAPTER 46

Brahmā's creation of the primeval human race is narrated in this canto.

CHAPTER 47

This canto mentions the creation of Brahmā's nine mind-born sons *viz* : (1) Bhṛgu, (2) Pulastya, (3) Pulaha, (4) Kratu, (5) Aṅgiras, (6) Marīci, (7) Dakṣa, (8) Atri and (9) Vasiṣṭha, and also of Rudra, Saṃkalpa and Dharma. This is followed by the creation of Manu Svāyaṃbhuva and his wife Śatarūpā, and of their offsprings, as well as of Adharma's offsprings. Therein Duḥsaha, Mṛutyu's son, is said to have been assigned by Brahmā a dwelling and raiment, and also certain bad deeds as his nourishment, and certain places and times for his success, excluding certain good persons and places from his influence.

CHAPTER 48

This canto deals with Duḥsaha's offsprings, their functions and the various protectives against them.

CHAPTER 49

This canto relates about the creation of eight Rudras, their names, places, wives and sons, about the off-springs of the sages *viz.* Bhṛgu from whom Mārkaṇḍeya himself was descended, Marīci, Aṅgiras, Atri, Pulastya, Pulaha and Vasiṣṭha, and also of Agni and of the Pitṛs.

Account of Manus

CHAPTER 50

This canto states the duration of manvantara and the names of the fourteen Manus *viz.* : Svāyaṃbhuva, Svārociṣa, Auttama, Tāmasa, Raivata, Cākṣuṣa, Vaivasvata, the five Sāvarṇi Manus, Raucya and Bhautya. This is followed by an account of Svāyaṃbhuva Manu and his descendants, who occupied the seven dvīpas *viz.* Jaṃbu-dvīpa and others. Jaṃbu-dvīpa was assigned to Priyavarta's son Āgnidhra, and was divided among Āgnidhra's nine sons. His eldest son Nābhi begot Ṛsabha, whose son was Bharata. He was assigned Himāhva-varṣa, which came to be called Bhārata-varṣa after his name. His son was Sumati.

CHAPTER 51

This canto deals with the size of the earth, the order and dimensions of the seven dvīpas and the topographical description of Jaṃbu-dvīpa.

CHAPTER 52

The forests, lakes and mountains around Meru are mentioned in this canto.

CHAPTER 53

Here is mentioned the course of the river Ganges, issuing from Viṣṇu's feet, from the Moon on to the Meru mountain and thence flowing in four streams *viz.* Śītā in the east, Alakanandā in the south, Sucakṣu in the west and Bhadrasomā in the north. The southern stream was allowed to flow in seven streams by Śiva at the entreaties of King Bhagīratha. Then is described the happy condition of eight Varṣas except the Bhārata-varṣa in Jambu-dvīpa.

CHAPTER 54

This canto describes the topography of Bhārat-varṣa.

CHAPTER 55

This canto describes the countries, people etc. with the corresponding nakṣatras and the rāśis of Bhārata-varṣa conceived as a kūrma.

CHAPTER 56

This canto describes the topography of Bhadrāśva, Ketumāla and Uttarakuru varṣas.

CHAPTER 57

Here is described the topography of Kiṃpuruṣa, Hari, Ilāvṛta and Hiraṇmaya varṣas.

CHAPTERS 58-65

Mārkaṇḍeya once more resumes the description of the further manvantaras. A Brahmin once visited the Himalayas where he met an apsaras Varūthinī, who fell in love with him (canto 58). Kali, a gandharva, transforming himself into that Brahmin regained her love (Canto 59). She begot by him a son Svarociṣ who once delivered three maidens viz. Manoramā, Vibhāvarī and Kalāvatī from the curse of a sage and married them (Cantos 60-62). By them he had three sons whom he established in three different kingdoms by the knowledge of Padminī-vidyā acquired from Kalāvatī. He begot Manu Svārociṣa by a Forest-Goddess (Canto 63). His epoch is described (Canto 64). The Padminī-vidyā and the various Nidhis are also described (Canto 65).

CHAPTERS 66–70

King Uttama, Uttānapāda's son, abondoned his wife for her bad temper. He was asked by a Brahmin to find out his ill-tempered wife who had been carried off by a demon. He was scolded by a sage for abandoning his wife. Kapotaka, serpent king, had taken his (i.e. Uttama's) wife to the nether regions but she was hidden by his daughter Nandā whence she was cursed by her father to become dumb. The demon (the abductor of the Brahmin's wife) restored her to the King and the Brahmin changed her nature by performing the Mitra-vindā Iṣṭi, and also removed the dumbness of Nandā by performing the Sārasvatī Iṣṭi. Nandā blessed the queen and she begot a son Auttama, third Manu (Cantos 66-69). Then Auttama epoch is described (Canto 70).

Chapter 71

This canto deals with the birth of Tāmasa Manu from King Svarārṣṭra and his deceased wife, disguised as a female deer by a curse, and then follows the account of his epoch.

Chapter 72

This canto deals with the birth of Ṛaivata Manu. Sage Ṛtavāc cursed Revatī nakṣatra to fall on the earth from which was born a maiden. She married King Durgama, the descendant of Priyavrata, and begot Raivata Manu whose epoch is then described.

Chapter 73

The story of Cākṣuṣa Manu is described in this canto. King Anamitra's son was transferred when an infant by a female demon called Jāta-hāriṇī to a place of King Vikrānta's son. Later on he became an ascetic and then by Brahmā's advice became the sixth Manu, Cākṣuṣa, the description of whose epoch then follows.

Chapters 74–75

In this canto is related the story of Vivasvat. He married Tvaṣṭṛ's daughter Saṃjñā and had two sons *viz.* Vaivasvata Manu and Yama. and a daughter named Yamunā. Saṃjñā left him due to his unbearable lustre placing Chāyā-Saṃjñā in her place. She had two sons *viz.* Sāvarṇi Manu, a planet Śanaiścara and a daughter called Tapatī. Tvaṣṭṛ parred off his lustre, and the gods worshipped him. He then regained his wife Saṃjñā, who begot the two Aśvins and Revanta. Vivasvat assigned different offices to his off-springs.

Chapter 76

The Vaivasvata Manu epoch is described here.

Chapter 77

The Sāvarṇi Manu epoch is prophesised.

The Devī-Māhātmya

Chapter 78

. King Suratha, being defeated and driven from his kingdom, took refuge in the forest with sage Sumedhas. He met a Vaiśya Samādhi who had been driven from his home by his relatives. Both of them asked the sage about their longings for the kingdom and the home respectively. He ascribed those feelings to the goddess Mahāmāyā, and related how, when worshipped by Brahmā, she roused Viṣṇu from his deep slumber, and then Viṣṇu killed the demons Madhu and Kaiṭabha, who tormented Brahmā.

Chapter 79

The gods were defeated by Mahiṣāsura and other demons, and driven from heaven. Out of the combined energies of all the deities a goddess Aṃbikā or Caṇḍikā was born. She fought with the Asuras and destroyed them.

CHAPTER 80

This canto deals with the slaughter of Mahiṣāsura by the goddess.

CHAPTER 81

The gods praised the goddess who promised them in turn to help in calamities.

CHAPTER 82

The gods, being again overcome by Śuṃbha and Niśuṃbha, propitiated the goddess Viṣṇu-Māyā on the Himalayas. Then Kauśikī came out of the body of Pārvatī, who had come there to bathe in the Ganges.

CHAPTER 83

The demons Caṇḍa and Muṇḍa praised the beauty of Kauśikī before their King Śuṃbha, who proposed her to marry him or his brother Niśuṃbha, but she refused to marry under the pretext of her vow, viz. that she would marry one, who would conquer her in the battle and tone down her pride.

CHAPTER 84

Hence Śuṃbha sent an army headed by Dhūmralocana, who was destroyed along with his army by the goddess.

CHAPTER 85

He then sent another army now headed by Caṇḍa and Muṇḍa. It was also destroyed by the goddess Kālī, produced out of the forehead of Aṃbikā.

CHAPTER 86

Then he sent all his armies against the goddess. To help her the Śaktis of Brahmā and others arrived there. Caṇḍikā-Śakti dispatched Śiva to offer the terms of peace to Śuṃbha, but the Asuras attacked her, and the battle began. The Deva-śaktis fought with the demon Raktabīja, whose drops of blood falling on the earth produced as many demons as the drops. Caṇḍikā killed this demon with the help of Kālī or Cāmuṇḍā, who drank the demon's blood before it fell to the ground.

Caṇḍikā next killed Niśuṃbha with the help of Kālī, Śivadūtī, Brahmāṇī and others.

CHAPTER 87

Śuṃbha censured the goddess for fighting with the help of various goddesses. Hence she absorbed into herself all the vibhūtis (Brahmāṇī and others), and fought alone with Śuṃbha, and finally killed him.

CHAPTER 88

The gods praised her, and she promised them to deliver the world whenever oppressed by the demons, and prophesised about her future births.

CHAPTER 89

The Devī-Māhātmya is eulogised. The gods regained their supremacy and praised her.

CHAPTER 90

On hearing this, the King and the Vaiśya worshipped an earthen image of the goddess on the bank of a river. She, being pleased, granted them boons that the King would become in his next birth the eighth Manu, Sāvarṇi by name, and the Vaiśya would obtain the highest knowledge.

Here ends the Devī-māhātmya.

Account of Manus resumed

CHAPTER 91

The five future epochs from the ninth to the thirteenth are prophesised.

CHAPTERS 92–95

This canto relates about the birth of the thirteenth Manu *viz.* Raucya. A Prajāpati Ṛci, when urged by the Pitṛs to marry, worshipped Brahmā, and on his advice, worshipped the pitṛs, who promised him a wife. He married an apsaras Mālinī and begot a son named Raucya Manu.

CHAPTERS 96–97

The birth of the fourteenth Manu, Bhautya, is here narrated. Śānti, Prajāpati Bhūti's pupil on finding the sacred fire in Bhūti's home extinguished, worshipped Agni, who, at Śānti's request, restored the fire on the altar and promised to Bhūti a son, the would-be Manu called Bhautya.

Commencement of the Genealogies

CHAPTERS 98–99

At Krauṣṭuki's request, Mārkaṇḍeya started giving the lists etc. of royal genealogies. Brahmā created Dakṣa whose daughter Aditi begot Mārtaṇḍa, the Sun, by Kāśyapa Mārīca. He then diverged, at Krauṣṭuki's request, into a laudation of Mārtaṇḍa, and related first about the manifestation of Sun called Āditya. Brahmā, Viṣṇu and Śiva as well as the Vedas are said to be the manifestations of the Sun.

CHAPTER 100

On finding Sun's lustre too great for the creation, Brahmā worshipped him, and he reduced his lustre. Brahmā then accomplished the act of creation.

CHAPTER 101

Brahmā's grandson Kāśyapa Mārīca married Dakṣa's thirteen daughters *viz.* Aditi and others and begot the gods, the demons, mankind, the animals, the vegetables etc. The gods were subdued by the demons and hence their mother Aditi worshipped the Sun imploring his help.

CHAPTER 102

The Sun became her son Mārtaṇḍa and destroyed the demons, and restored the gods to their sovereign positions.

CHAPTER 103

At Krauṣṭuki's request, Mārkaṇḍeya repeated the story of Vivasvat as related before (see Cantos 74-75). He married Viśvakarman(Tvaṣṭṛ)'s daughter Saṃjñā and had two sons, Manu Vaivasvata and Yama and a daughter, Yamunā. Saṃjñā left him due to his excessive lustre leaving Chāyā-Saṃjñā in her place. She begot two sons *viz.* Sāvarṇi Manu, a planet Śanaiścara and a daughter Tapatī. She cursed Yama for his ill-treatment but Vivasvat minimised the curse. Viśvakarman parred off the lustre of the Sun at which the whole world was put into chaos and disorder. The gods and the celestial beings worshipped him.

CHAPTER 104

Viśvakarman worshipped the Sun while parring off his lustre.

CHAPTER 105

He then created the weapons of the gods from the parred off lustre of the Sun. The Sun, disguised as a horse, went to his wife, who was practising penance under the form of a mare in Uttarakuru-varṣa, and begot of her the two Aśvins and Revanta. He allotted different offices to his children.

CHAPTERS 106-107

The story of King Rājyavardhana, King Dama's son, is related in praise of Sun's majesty. The King, when old, resolved to resign his kingdom, but his subjects in grief worshipped the Sun, who bestowed longevity upon the King. The King similarly obtained the same boon for them. This story is eulogised.

The Genealogies resumed

CHAPTER 108

Manu Vaivasvata had seven[1] sons viz. Ikṣvāku, Nābhaga, Riṣṭa, Nariṣyanta, Nābhāga, Pṛṣadhra and Dhṛṣta, and also a daughter named Ilā, who was afterwards changed into a man named Sudyumna. Ilā had a son named Purūravasa by Budha, Soma's son. Sudyumna had three sons viz. Utkala, Vinaya and Gaya.

CHAPTER 109

Pṛṣadhra killed the cow of a Brahmin sage and hence incurred the curse to become a śūdra.

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[1] In the MKP 76.11-12, Manu Vaivasvata is said to have nine sons, viz: Ikṣvāku, Nābhaga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Diṣṭa, Karūṣa and Pṛṣadhra. In the BGP 9.1.11-12, he is said to have ten sons, viz: Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Nariṣyanta, Pṛṣadhra, Nābhāga and Kavi.

CHAPTERS 110–111

Karūṣa's descendants were the Kārūṣas. Diṣṭa's son Nābhāga married a vaiśya lady, and hence was degraded to vaiśyatva. His son Bhalandana conquered the earth with the help of Rājarṣi Nīpa, and offered the sovereignty to his father, but he refused it. At this his wife admonished him to accept it and explained that she was not really a vaiśya but her father was a King named Sudeva, who was cursed by Pramati Bhārgava to be a vaiśya with a promise of regaining his Kṣatriyatva when a Kṣatriya would seize his daughter by force; and that she was a daughter of Rājarṣi Suratha but was cursed by sage Gatsya to be Vaiśya with a promise of regaining her Kṣatriyatva along with her husband when remembering her former birth, she would admonish her husband for undertaking the kingly rule.

CHAPTERS 112–113

Bhalandana became the King. His son Vatsapri rescued a princess Sunandā from the nether regions after killing a demon-King Kujṛmbha, and married her.

CHAPTERS 114–115

Vatsapri had twelve sons viz: Prāṃśu and others. Prāṃṣu's son was Prajāti who had five sons viz: Khanitra and others. Khanitra became the King. His brother's ministers practised evil magic to dethrone him, but were destroyed themselves. Khanitra resigned the kingdom in grief and went to the forest accompanied by his three wives.

CHAPTER 116

Khanitra's son Kṣupa performed sacrifices for the harvests. Kṣupa's son was Viviṃśa.

CHAPTERS 117-118

Khaninetra, Viviṃś's son, obtained a son called Balāśva or Karandhama by Indra's grace.

CHAPTERS 119-125

Karandhama's son Avikṣit carried off Vaiśālinī, King Viśāla's daughter, at her svayaṃvara. The suiter Kings conquered and captured him. Vaiśālinī refused to marry any of those Kings. Karandhama freed Avikṣit, but he refused to marry Vaiśālinī on account of his defeat in her presence. Vaiśālinī turned to austerities, and the gods assured her that she would beget a sovereign King. Avikṣit's mother Vīrā performed the 'Kimicchaka vrata' and thereby Karandhama obtained a promise from his son Avikṣit to beget a son. While hunting he rescued Vaiśālinī from a demon. She proved to be a gāndharva maiden named Bhāminī, and Avikṣit married her in the gāndharva-loka. She begot a son Marutta there. Avikṣit returned to his father's kingdom and offered him his son. He refused to rule because of his defeat. Hence Marutta became King.

Chapters 126-128

During Marutta's rule the Nāgas troubled the sages. Marutta attacked them but his father Avikṣit fought against him in favour of the Nāgas. Finally, the sages stopped their fight.

Chapter 129

Marutta's son King Nariṣyanta performed many sacrifices and gave abundant gifts to the Brahmins.

Chapters 130-133

Nariṣyanta's son Dama rescued his wife Sumanā from his rival Kings. One of them called vapuṣmat killed Dama's father in the forest. Dama vowed vengeance against him, killed him, and offered his blood and flesh in the funeral rites of his father, and fed with the rest of the flesh the Brahmins of the Rākṣasa descent.

Conclusion

Chapter 134

The Birds close the Mārkaṇḍeya-Krauṣṭuki dialogue, and conclude with an eulogy of the eighteen Purāṇas and the MKP in particular. Jaimini then thanks the Birds, and departs.

APPENDIX II

NAMES AND EPITHETS OF (1) DEVĪ (2) SUN (3) DATTĀTREYA (4) AGNI (5) INDRA (6) BRAHMĀ (7) VIṢṆU AND (9) ŚIVA

In this appendix the names and epithets of Devī etc. as contained in the MKP are given in an alphabetical order.

(*I*) *DEVĪ*

(1) Ajā (89.36)
(2) Akhilātmakā (78.63)
(3) Akhileśvarī (88.37)
(4) Akṣarā (78.54)
(5) Alakṣmī (81.5 ; 89.37)
(6) Alaṅghya-Vīryā (88.3)
(7) Aṃbā (88.5)
(8) Aṃbikā (79.53 etc.)
(9) Amalānanā (81.34)
(10) Anaghā (88.14)
(11) Aparājitā (85.23)
(12) Ardhamātrā (78.55)
(13) Anuccāryā (78.55)
(14) Aruṇa-locanā (80.34)
(15) Aśeṣa Saumyebhyaḥ Ati-Sundarī (78.62)
(16) Ati-Raudrā (82.11)
(17) Ati-Saumyā (82.11)
(18) Avicintya Mahāvratā (81.9)
(19) Bābhravī (88.22)
(20) Bāṇā (78.61)
(21) Bhadrā (82.7 etc.)
(22) Bhadrakālī (80.8 etc.)
(23) Bhagavatī (78.42 etc.)
(24) Bhairava-nādinī (84.18)
(25) Bhīmādevī (88.48)
(26) Bhimākṣī (84.16)
✓(27) Bhrāmarī (88.50)
(28) Bhrānti (82.35)
(29) Bhoga-svargāpavargadā (90.3)
(30) Bhubhrtāṃ Lakṣmī (82.10)
(31) Bhukti-mukti-prādāyinī (88.6)
(32) Bhuśuṇḍī (78.61)
(33) Bhūti (88.22)
(34) Bodha-lakṣaṇā (78.60)
(35) Buddhi (78.60 etc.)
(36) Cakriṇī (78.61)
✓(37) Cāmuṇḍā (84.26 etc.)
(38) Caṇḍa-vikramā (88.30)
(39) Caṇḍikā (79.50 etc.)
(40) Caṇḍikā-śakti (85.22)
(41) Candra-rūpiṇī (82.9)
(42) Cāpinī (78.61)
(43) Cetanā (82.13)
(44) Chāyā (82.17)
(45) Citi-rūpā (82.37)
(46) Dāruṇā (78.59)
(47) Dayā (82.30)
(48) Devī (78.42 etc.)
(49) Dhātrī (82.8)
(50) Dhṛti (82.27)
(51) Dhruvā (88.21)
(52) Dhūmrā (82.10)
(53) Durgā (81.11 etc.)
(54) Durgādevī (88.46)
(55) Durgapārā (82.10)
(56) Durgārtināśinī (86.29)
(57) Gadinī (71.61)
(58) Gaurī (81.11 etc.)
(59) Ghorā (78.61)
(60) Ghora-rūpā (88.19)
(61) Guṇamayā (88.10)

(62) Guṇāśrayā (88.10)
(63) Hrī (78.60)
(64) Īśā (88.2)
(65) Īśvarī (78.60 etc.)
(66) Jagaddhātrī (78.53 etc.)
(67) Jaganmātā (80.34)
(68) Jaganmayī (78.57)
(69) Jaganmūrti (78.47)
(70) Jagatpratiṣṭhā (82.8)
(71) Jagattraya-hitaiṣiṇī (81.36)
(72) Jananī (78.55)
(73) Jāti (82.81)
(74) Jyotsnā (82.9)
(75) Kalākāṣṭhādi-rūpeṇa Pariṇāma-pradāyinī (88.8)
(76) Kālarātrī (78.59 ; 80.19)
(77) Kālī (84.5)
(78) Kālikā (82.44)
(79) Kalyāṇī (82.9)
(80) Kānti (82.25)
(81) Karāla-vaktrā (84.18)
✓(82) Kātyāyanī (85.28 etc.)
(83) Kauśikī (82.43)
(84) Kūrmī (82.9)
(85) Khaḍginī (78.61)
(86) Khyāti (82.10)
(87) Kṛṣṇā (82., 10)
(88) Kṛti (82.8, 11)
(89) Kṣānti (78.60 ; 82 20)
(90) Kṣudhā (82.16)
(91) Lajjā (78.60 etc.)
(92) Lakṣmī (82.10 etc.)
(93) Mahādevī (78.58 etc.)
(94) Mahākālī (89.35)
(95) Mahāmārī-svarūpā (89.35)
(96) Mahāmāyā (78.2 etc.)
(97) Mahāmedhā (78 58)
(98) Mahārātrī (78 59; 88.21)
(99) Mahāmohā (78 58)
(100) Mahārāvā (88.19)
(101) Mahāsmṛti (78.58)
(102) Mahāvidyā (78.58; 88.21)
✓(103) Maheśvarī (78.58; 81.33)
(104) Mātā (88.2)
(105) Mātṛ-rūpā (82.34)
(106) Medhā (81.11 ; 88.22)
(107) Moharātrī (78.59)
(108) Muṇḍa-mathanā (88.20)
(109) Nairṛti (82.9)
(110) Nārāyaṇī (88.7 etc.)
(111) Nidrā (78.53 ; 82.15)
(112) Nīti (82.31)
(113) Nityā (78.47 etc.)
(114) Niyati (88.22)
(115) Parā (78.55,62)
(116) Paramā (81.14)
(117) Paramā Māyā (88.4)
(118) Paramā Vidyā (81.9)
(119) Parameśvarī (78.62 etc.)
(120) Parāṇāṃ Paramā (78.62)
(121) Paramārtrihantrī (81.10)
(122) Parighāyudhā (78.61)
(123) Pārvatī (82.40)
(124) Prakṛti (78.59 ; 81.7)
(125) Prapannārtiharā (88.2)
(126) Puṣṭi (78.60 etc.)
(127) Rakta-dantikā (88.42)
(128) Raudrā (82.8)
(129) Ṛddhi (82.9)
(130) Śabdātmikā (81.10)
(131) Śākambharī (88.46)
(132) Śakti (78.63 etc.)
(133) Saṃhṛti-rūpā (78.57)
(134) Saṃsāra-sthiti-kāriṇī (78.40, 53)
(135) Sanātanī (78.44 etc)
(136) Sandhyā (78.55)
(137) Saṅkhinī (78.61)
(138) Śānti (78.60 ; 82 23)
(139) Sārā (82.10)
(140) Śaraṇāgata-dīnārta-paritrāṇa-parāyaṇā (88.11)
(141) Śaraṇyā (88.9)

(142) Sarasvatī (88.22)
(143) Sarva-bhūtā (88.6)
(144) Sarva-kāriṇī (82.10)
(145) Sarva-maṅgala-māṅgalyā (88.9)
(146) Śarvāṇī (82.10)
(147) Sarvārtha-sādhikā (88.9)
(148) Sarva-śakti-samanvitā (88.24)
(149) Sarva-svarūpā (88.24)
(150) Sarvasyārtiharā (88.11)
(151) Sarveśā (88.24)
(152) Sarveśvareśvarī (78.44)
(153) Śatākṣī (88.44)
(154) Saumyā (78.62)
(155) Saumyatarā (78.62)
(156) Sāvitrī (78.55)
(157) Siddhi (82.9)
(158) Siṃha-vāhinī (79.34)
(159) Śivā (79.17 etc.)
(160) Śivadūtī (85.27)
(161) Śivāśataninādinī (85.22,26)
(162) Smṛti (82.29)
(163) Śraddhā (81.5 etc)
(164) Śrī (78.60; 81.5)
(165) Sṛṣṭi-rūpā (78.57)
(166) Sthiti-rūpā (78.57)
(167) Sudhā (78.54)
(168) Sukhā (82.9)
(169) Śūlinī (78.61)
(170) Svadhā (78.54 etc.)
(171) Svāhā (78.54; 81.8)
(172) Svarātmikā (78.54)
(173) Svargāpavargadā (88.7)
(174) Tāmasī (78.68; 88.22)
(175) Trailokya-trāṇa-s(m)ahitā (88.17)
(176) Trailokyavāsinām Iḍyā (88.35)
(177) Trayī (81.10)
(178) Traymbakā (88.9)
(179) Tṛṣṇā (82.17)
(180) Tridhāmātrātmikā (78.54)
(181) Trinetrā (80.18)
(182) Tuṣṭi (78.60; 82.32)
(183) Vaiṣṇavī-śakti (88.4)
(184) Varā (88.22)
(185) Varadā (81.22)
(186) Vārtā (81.10)
(187) Vaṣaṭkārā (78.54)
(188) Vindhyācala-nivāsinī (88.39)
(189) Viśvārtihāriṇī (88.35)
(190) Viśvāśrayā (88.33)
(191) Viśveśa-vandyā (88.33)
(192) Viśveśvarī (78.53 etc.)
(193) Viśvātmikā (88.33)
(194) Viṣṇu-māyā (82.6)
(195) Vṛtti (82.28)
(196) Yoganidrā (78.41 etc.)

(*II*) *SUN*

(1) Acintya (100.68)
(2) Acintya-śakti (100.6)
(3) Acyuta (100.66)
(4) Āditya (99.14 etc.)
(5) Ādi-deva (98.15 etc.)
(6) Ādya (99.22 etc.)
(7) Ahaspati (74.24)
(8) Aja (101.36)
(9) Akhila-jagad-vyāpi-svarūpa (75.4)
(10) Akhila-martya-mūrti (99.22)
(11) Akhila-jagat-pradīpa-bhūta (104.11)
(12) Akhileṣṭimaya (100.10)
(13) Akṣara (100.66)
(14) Amalātman (75.3)
(15) Amita-tejas (104.5)
(16) Amūrta (75.13)
(17) Amūrti (99.22)
(18) Ananta (66.65)
(19) Antarātman (104.5)
(20) Ardhamātrā-svarūpa (100.6)

(21) Arka (74.3 etc.)
(22) Arigaṇa-sūdana (104.9)
(23) Aryaman (106.78)
(24) Ātmamūrti (75.4)
(25) Avyaya (75.15)
(26) Avedya-dharman (99.22)
(27) Avedya-rūpa (100.7)
(28) Bhagavān (74.33. etc.)
(29) Bhānu (74.1 etc.)
(30) Bhānumat (75.25 etc.)
(31) Bhāskara (74.41 etc.)
(32) Bhāsvaranalamayūkhaśāyin (104.3)
(33) Bhāsvat (75.33 etc.)
(34) Bhūtānāṃ Bhūtabhāvana (103.56)
(35) Bhūtātman (104.4)
(36) Cakrin (75.4)
(37) Deva (101.24 etc.)
(38) Devadeva (103.49)
(39) Deva-rūpa (100.11)
(40) Devātman (100.7)
(41) Deveśa (103.54)
(42) Dhāma-hetu (104.11)
(43) Dhāman (75.4)
(44) Dhāmavatāṃ Dhāman (101.18)
(45) Dhāmnām Ādhāra (101.18)
(46) Dinakṛt (75.6)
(47) Dipta-dīdhiti (106.64)
(48) Divākara (74.39 etc.)
(49) Divaspati (103.38 ; 105.1)
(50) Gharma-varṣā-himākara (103.49)
(51) Gopati (101.19 etc.)
(52) Gūhya (100.66)
(53) Guṇapāra-yogya (100.6)
(54) Guṇātman (101.27)
(55) Hima-jala-gharma-kāla-hetu (103.15)
(56) Īśa (101.18)
(57) Jagaddhitaiṣin (104.5)
(58) Jagannātha (75.11 ; 103.49)
(59) Jagatpati (103.56)
(60) Jagatpratiṣṭhā (103.56; 104.5)
(61) Jñāna-cetasāṃ Niṣṭhā (75.5)
(62) Jñānabhṛt (104.5)
(63) Jñānaikadhāmabhūta (75.3)
(64) Jyoti (99.22)
(65) Kamala-kulāvabodhin (104.2)
(66) Kṣetrajña (108.2)
(67) Loka-samasta-cakṣuṣ (104.5)
(68) Lokatraya-kāraṇa (104.4)
(69) Mahā-kāruṇikottama (104.4)
(70) Mahātman (75.30 etc.)
(71) Mayūkha-sahasra-vapu (104.6)
(72) Megha (101.21)
(73) Mihira (104.7)
(74) Mūrta (75.13)
(75) Naika-kāma-viṣaya-pradāyin (104.3)
(76) Nata-jana-vatsala (104.10)
(77) Nimeṣa-kāṣṭhādimaya-kāla-rūpa kṣayātmaka (75.13)
(78) Nirdhūta-tamas (75.3)
(79) Padmin (75.4)
(80) Para (75.4)
(81) Para-brahma-svarūpa (100.11)
(82) Parama (99.22)
(83) Paramaḥ Parebhyaḥ (100.7)
(84) Parama-vedya (100.7)
(85) Paraṃ-jyoti (100.5, 7)
(86) Paramātman (75.4 etc.)
(87) Para-svarūpa (100.6)
(88) Pareśa (99.22)
(89) Pāvanatiśaya-puṇya-karman (104.3)
(90) Prabhākara (106.68)
(91) Prabhu (102.6)
(92) Prakāśātma-svarūpa (75.6)
(93) Praṇata-hitānukampin (104.2)
(94) Prapannārtihara(102.7)
(95) Prasāda-sumukha (102.8)

(96) Pūṣan (106.64)
(97) Ravi (74.1 etc.)
(98) Ṛc-svarūpa (75.2 etc.)
(99) Ṛṅgmaya (75.11 ; 100.6)
(100) Sadātman (101.29)
(101) Sahasrāṃśu (107.6)
(102) Sahasra-raśmi (106.78)
(103) Sakala-jagat-prasūti-bhūta (100.11)
(104) Sāmnāṃ Dhāmavat (75.2)
(105) Sāmamaya (75.12)
(106) Sāma-rūpa (75.2)
(107) Sāmnāṃ Yoniḥ (100.6)
(108) Sanātana (98.14)
(109) Sandhyā-jyotsnākṛt (75.7)
(110) Saṅkhin (75.4)
(111) Śārṅgin (75.4)
(112) Sarva-bhūta (98.14)
(113) Sarva-hetu (100.7)
(114) Sarva-kāraṇa-bhūta (75.5)
(115) Sarva-loka-hita-kārin (104.3)
(116) Śarvarī-hetu (75.7)
(117) Sarvātman (98.14)
(118) Sarveśvara (100.10)
(119) Śāśvat (99.21 ; 101.18)
(120) Savitṛ (101.16 ; 106.64)
(121) Śītāṃśu (107.2)
(122) Somātman (101.26)
(123) Sthiti-kartā (102.7)
(124) Sthūla (100.7)
(125) Sthūla-rūpa (75.13)
(126) Śuddha-jyoti-svarūpa (75.3)
(127) Sūkṣma (75.13)
(128) Surottama (104.5)
(129) Sūrya (74-20 etc.)
(130) Sūrya-svarūpa (75.6)
(131) Sutejas (104.2)
(132) Svarbhānu (106.64)
(133) Svayaṃbhū (104.5)
(134) Tamaḥ-paṭala-paṭāvapāṭin (104.2)
(135) Tapana (101.31)
(136) Taraṇi (101.23)
(137) Tejasāṃ rāśiḥ (101.17)
(138) Timirāpaha (74.33 etc.)
(139) Trayīmaya (75.12 ; 100.6)
(140) Tribhuvana-bhāvana (100.10)
(141) Tribhuvana-pāvana (104.7)
(142) Tridaśa-vara (104.11)
(143) Udayācala-mauli-maṇi (104.6)
(144) Vareṇya (75.4)
(145) Variṣṭha (75.4)
(146) Vāri-taskara (75.26 etc.)
(147) Veda-mūrti (99.22)
(148) Vedānta-gamya (99.22)
(149) Veda-saṃsthita (99.22)
(150) Vedātman (99.20)
(151) Veda-vidyātmaka (99.20)
(152) Vibhāvasu (74.34 etc.)
(153) Vibhu (75.20 etc.)
(154) Viṣṇu-svarūpa (100.10)
(155) Viśuddha (75.3)
(156) Viśva-mūrti (100.5)
(157) Viśvāraya (99.22)
(158) Vivasvat (74.2 etc.)
(159) Vṛṣa (104.4)
(160) Yajña-rūpa (100.11)
(161) Yajñeśa (101.37 ; 108.2)
(162) Yajurmaya (75.11)
(163) Yajuḥ-svarūpa-rūpa (75.2)
(164) Yajuṣāṃ Nidhāna (100.6)
(165) Yogīśvara (107.65)

(*III*) *DATTĀTREYA*

(1) Acyuta (16.181)
(2) Ajara (16.181)
(3) Akṣaya (16.181)
(4) Anagha (16.148 etc.)
(5) Ananta (16.181 ; 17.30, 39)
(6) Aprameya (17.39)

(7) Cakra-pāṇi (16.182)
(8) Carācara-guru (16.38)
(9) Daityāntaka (16.180)
(10) Hara (16.180)
(11) Hari (16.17)
(12) Jagannātha (16.150 etc.)
(13) Janārdana (16.181)
(14) Kṛṣṇa (16.180)
(15) Mahāmuni (16.180)
(16) Muni (16.112)
(17) Muni-śreṣṭha (16.153)
(18) Nārāyaṇa (16.181)
(19) Prabhu (16.180)
(20) Sama-darśin (16.151)
(21) Saṅkha-cakra-gadādhara (17.38)
(22) Śārṅga-dhanvan (16.152; 17.38)
(23) Sarvatra-sama-darśin (16.133)
(24) Tapodhana (16.140)
(25) Vāsudeva (16.181)
(26) Vibhu (16.144)
(27) Yogavit (16.117)
(28) Yoga-yukta (16.133)
(29) Yogīśa (16.116)
(30) Yogīśvara (16.117)

(*IV*) *AGNI*

(1) Acintya-rūpa (96.62)
(2) Ādya (96.46)
(3) Akṣaya (96.62, 64)
(4) Anala (96.17, 18)
(5) Anila-sārathi (96.31)
(6) Ati-dīpta (96.70)
(7) Ananta (96.63)
(8) Avyaya (96.61; 97.9)
(9) Bhagavān (97.1, 19)
(10) Deva (96.36 etc.)
(11) Havyāśana (96.70)
(12) Havyavāha (96.41, 61; 97.1)
(13) Havyavāhana (96.46, 60)
(14) Hutāśana (96.33 etc.)
(15) Jagatprabhu (96.51)
(16) Jāta-vedas (96.25, 44)
(17) Kṛśānu (96.60)
(18) Kṛṣṇa-vartman (96.59)
(19) Lohita-grīva (96.59)
(20) Mahā-dyuti (96.44)
(21) Mahātman (96. 27)
(22) Pāvaka (96. 22 etc.)
(23) Piṅgākṣa (96.45, 59)
(24) Sadātman (96.27)
(25) Saptarci (96.26)
(26) Saptārci (96.60)
(27) Śuci (96.70)
(28) Śukra (96.60)
(29) Śukra-rūpa (96.28)
(30) Suvarcas (96.28)
(31) Vaidyutābha (96.70)
(32) Vibhāvasu (97.2, 6)
(33) Vimala (96. 70)
(34) Viśva-pācaka (96.46)
(35) Viśva-pāvana (96.46)

(*V*) *INDRA*

(1) Amarādhipa (79.22)
(2) Bhagavān (1.38; 118.3)
(3) Deva (118.1)
(4) Deva-rāja (8.256, 259)
(5) Deveśa (8.263)
(6) Pāka-śāsana (1.38 ; 5.4)
(7) Prabhu (8.250)
(8) Purandara (79.1 ; 118.1)
(9) Śacīpati (1.29; 82.1)
(10) Śakra (1.27 etc.)
(11) Satakratu (1.31 etc.)
(12) Surādhirāja (1.28)

(13) Sureśa (5.14)
(14) Sureśvara (8.263; 118.3)
(15) Tribhuvaneśvara (8.269)
(16) Vāsava (8.241; 16.135)
(17) Vibudhādhipa (8.270)
(18) Vṛtrahan (1.30)

(*VI*) *BRAHMĀ*

(1) Acintyātman (43.8)
(2) Ādideva (4.40)
(3) Ādikṛt (44.1)
(4) Ādikartā Bhūtānām (42.64)
(5) Ādipuruṣa (42.28)
(6) Aguṇa (42.13 ; 43.13)
(7) Aja (42.27)
(8) Ajara (42.33)
(9) Akṣaya (42.33)
(10) Ameya (42.33)
(11) Anādi (42.34 ; 43.21)
(12) Anādimat (43.8)
(13) Anaupamya (42.28)
(14) Apara-kriya (43.8)
(15) Asāṃprata (42.34)
(16) Āśraya (42.27)
(17) Avijñeya (42.34)
(18) Avyakta-janman (42.20 etc.)
(19) Avyaya (42.27 etc.)
(20) Bhagavān (44.1 etc.)
(21) Bhū-padma-karṇikā-saṃstha (43.21)
(22) Brahmā (1.44 etc.)
(23) Brahmavidāṃ śreṣṭha (101.12)
(24) Carācara-guru (48.13)
(25) Carācarasya jagataḥ Dhātā (42.27)
(26) Caturmukha (43.20)
(27) Deva (44.1 etc.)
(28) Devadeva (43.20)
(29) Devādi (43.21)
(30) Dhīmat (42.29 etc.)
(31) Dhruva (42.33)
(32) Guṇa-rūpa-rasairhīna (42.33)
(33) Hiraṇyagarbha (42.29 etc.)
(34) Jagadādi (43.8)
(35) Jagadīśa (44.37)
(36) Jagadyoni (42.19 etc.)
(37) Jagannātha (42.19)
(38) Jagataḥ Prabhavāpyayaḥ (44.4)
(39) Jagato gatiḥ (93.7)
(40) Jagatpati (43.9 etc.)
(41) Jagatpūrva (43.20)
(42) Jagat-sūtikara (98.10)
(43) Kamalodbhava (101.2)
(44) Kṣetrajña (42.72)
(45) Lokakṛt (44.2)
(46) Lokapitāmaha (47.40 etc.)
(47) Lokatantrin (42 29)
(48) Mahātman (43.1 etc.)
(49) Nānya-saṃśraya (42.33)
(50) Nārāyaṇa (44.4, 5)
(51) Padma-saṃbhava (100.14)
(52) Padma-yoni (42.19 etc.)
(53) Paṅkaja-janman (47.97 etc.)
(54) Para (43.8)
(55) Parama Pada (42.27)
(56) Parameṣṭhi (46.64 etc.)
(57) Parameśvara (43.9)
(58) Pareśa (43.7)
(59) Pati (44.1)
(60) Pitāmaha (43.8 etc.)
(61) Prabhavāpyaya (42.34)
(62) Prabhu (44.3 etc.)
(63) Prajāpati (44.1 etc.)
(64) Śabda-sparśa-vivarjita (42.33)
(65) Sarva-brahmamaya (47.40)
(66) Sarvaga (44.8)
(67) Sarvahetu (43.8)
(68) Sarva-saṃbhava (44.8)
(69) Śāśvat (44.2 etc.)
(70) Śuddha (47.40)

(71) Svayambhū (43.17 etc.)
(72) Triguṇa (42.34)
(73) Veda-yajñamaya (44.8)
(74) Vedhas (78.68)
(75) Vibhu (44.8 etc.)
(76) Yogamūrtimat (43.10)

(*VII*) *VIṢṆU*

(1) Acyuta (78.6)
(2) Aguṇa (4.37)
(3) Aja (4.38)
(4) Amṛta (4.37)
(5) Anādinidhana (8.40)
(6) Atula-tejas (78.53)
(7) Avyaya (4.36)
(8) Bhagavān (78.49 etc.)
(9) Cakrin (79.9)
(10) Caturvyūhātman (4.37)
(11) Garīṣṭha (4.37)
(12) Garuḍa-dhvaja (79.3)
(13) Hari (8.240 ; 78.41 etc.)
(14) Hṛtkoṭaragūhāsin (8.240)
(15) Īśa (8.240)
(16) Jagadādi (4.38)
(17) Jagannātha (78.70)
(18) Jagatpati (78.41)
(19) Jagatsvāmi (78.6)
(20) Janārdana (1.4 ; 44 etc.)
(21) Kaiṭabhāri (81.11)
(22) Kamalekṣaṇa (78.75).
(23) Keśava (78.73)
(24) Madhusūdana (79.8)
(25) Nārāyaṇa (8.240)
(26) Nirguṇa (1.13 ; 4.31)
(27) Paramātman (8.240)
(28) Pītāmbaraḥ (8.241)
(29) Prabhaviṣṇu (4.36)
(30) Prabhu (78 49)
(31) Puruṣa (4.36)
(32) Śaṅkhacakragadābhṛt (78.77)
(33) Śāśvata (4.36)
(34) Sureśa (4.36)
(35) Sureśvara (8 240)
(36) Triguṇa (4.37)
(37) Vareṇya (4.37)
(38) Variṣṭha (4.73)
(39) Vāsudeva (1.4 etc.)
(40) Vibhu (78.72)

(*VIII*) *ŚIVA*

(1) Aja (102.36)
(2) Anaṅgāṅgahara (21.61)
(3) Bhava (49.7)
(4) Bhīma (49.7)
(5) Bhūteśa (96.67)
(6) Devadeva (21.65)
(7) Dhūmra-jaṭila (85.23)
(8) Hara (21.61)
(9) Īśa (79.3)
(10) Īśāna (4.41 etc.)
(11) Iśvara (21.60)
(12) Mahādeva (21.64 etc.)
(13) Maheśvara (48.57)
(14) Nīla-lohita (1.44 ; 49.3)
(15) Paśupati (49.7)
(16) Pinākabhṛt (79.20)
(17) Rudra (47.6 etc.)
(18) Śambhu (43.8 ; 79.8)
(19) Śaṅkara (79.9)
(20) Śarva (49.7)
(21) Śiva (85.27)
(22) Śītikaṇṭha (21.64)
(23) Śūlapāṇi (8.4)
(24) Trilocana (21.65)
(25) Ugra (49.7)
(26) Umāpati (21.64)
(27) Vṛṣadhvaja (21.63 ; 53.10)

APPENDIX III

GEOGRAPHICAL, ETHNIC, FLORAL, FAUNAL AND MYTHOLOGICAL DATA OF THE MĀRKAṆḌEYA-PURĀṆA

The information on geographical and other points (mentioned above) with reference to the proper names is collected in this Appendix in an alphabetical order for ready reference. It should, however, be noted that the floral, faunal and mythological data, already discussed in the chapters concerned, are not included here.

Geographical and Ethnic Data

The Purāṇas are a rich mine of ancient Indian geographical and ethnic data. The MKP contains a description of Jaṃbudvīpa (chap. 51) and mentions the forests, lakes and mountains around Meru (chap. 52), the nine divisions of Bhāratavarṣa, the seven mountain ranges in India, twenty-two separate hills and the famous rivers, grouping them according to the mountain ranges out of which they arise. The principal tribes in India and on its borders are also mentioned in it, arranged according to the natural regions of the country (chap. 54). The majority of the names of countries and peoples found in the different Purāṇas is very much the same as we find in the geographical chapters of the MKP, but there is also quite a good lot of names that are entirely new and original. The MKP has also a section called Kūrmaniveśa containing a list of countries and peoples of India arranged according to the position of the country conceived as a Kūrma (tortoise), looking eastwards (chap. 55). This arrangement is based on earlier astronomical works like those of Parāśara and Varāhamihira (chap. 14).[1]

The Purāṇa also describes the topography of Bhadrāśva, Ketumāla, Uttara Kuru (chap. 56), Kiṃpuruṣa, Hari, Ilāvṛta, Ramyaka and Hiraṇmaya Varṣas (chap. 57).

As regards the identification of these places, it is found that there is, at times, no unanimity of opinion on this point amongst the scholars, and hence the points of difference amongst them are noted at proper places.

Flora and Fauna

The origin of the plant and animal-kingdoms belong to the mythological domain. The Oṣadhis bearing fruits and roots came into existence out of Brahmā's hair (45.27). Ilā and Kāśyapa begot trees (101.9). The fourteen types of cultivated and wild Oṣadhis, both growing on uncultivated soil and unsown, are mentioned in connection with the first manifestation of vegetation in Tretā age, but they are not enumerated. They were the main source of sustenance of the people in Tretā age. In course of time, however, those Oṣadhis perished. Hence on account of peoples' urge, Brahmā milched the earth as a result of which the cereals, seeds, seventeen types of cultivated and wild Oṣadhis sustaining upto the ripening of the fruits, and fourteen types of cultivated and wild, Yajñīya or sacrificial Oṣadhis, came into existence. While enumerating, the seventeen types of Oṣadhis are designated as the cultivated ones only, and not as both cultivated and wild as above. These seventeen types are :— Vrīhi, Yava, Godhūma, Aṇu, Tila, Priyaṅgu, Kovidāra, Koradūṣa, Cīnaka,[1] Māṣa, Mudga, Masūra, Niṣpāva, Kulatthaka, Āḍhakī, Caṇaka and Saṇa, and the fourteen types of Yajñīya Oṣadhis are:—Vrīhi, Yava, Godhūma, Aṇu, Tila, Priyaṅgu, Kulattha, Śyāmāka, Nīvāra, Yattila, Gavedhuka, Kuruvinda, Markaṭaka and Veṇuyava (46.59ff). Some of these are food-grains and they are already mentioned under the discussion on Food and Drink above.[2]

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[1] Vide Law B.C., Historical Geography of Ancient India, p. 22.

Various birds and beasts also originated out of different limbs of Brahmā's body (45.25f). Irā and Kāśyapa begot Airāvata and other elephants. Tāmrā and Kāśyapa gave birth to Śyenī and other female offsprings, and they, in turn, begot birds like Śyena (Hawk), Bhāsa (Vultures), Śuka (parrot) etc. (101.7 ff.).

Classification of Flora and Fauna

Two versions of the classification of plant-kingdom are met with in the MKP, *e.g.* (1) (a) Tṛṇa, (b) Gulma, (c) Latā, (d) Vallī, (e) Tvaksāra and (f) Taru (15.32^{cd}), and (2) (a) Vṛkṣa, (b) Latā, (c) Gulma, (d) Tvaksāra and (e) Tṛṇajāti (4.19).

The animals are classified into grāmya (domesticated) and āraṇya (undomesticated), *e.g.* Gau, Aja, Puruṣa, Meṣa, Aśva, Aśvatara and Gardabha are included among the grāmya paśus, and Śvāpada, Dvikhura (two-hoofed ones), Hastin, Vānara, Birds, Audaka Paśus and Sarīsṛpa are included among the āraṇyaka paśus (45.29-30)[3]. It should be noted that the elephant is included in the list of wild beasts, and the list of domesticated animals does not mention the dog, bull and buffalo. We have, however, other references in the Purāṇa suggesting that the bull, the buffalo and the elephant were already domesticated (47.85, 92). In the śrāddha chapters the sight of a dog (29.22 etc.) and the milk of a she-buffalo (29.18) are tabooed in śrāddha, which suggests that the animals were domesticated.

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[1] This is according to the Cal. ed. (49.68). The Bombay edition reads 'Tīnaka' by mistake.

[2] Chap. II, Sec. V.

[3] *Cf.* VP. 9. 44-48.

Ābhīrāḥ—S. V. Bhārata (I)

Ābhīrāḥ—S. V. Bhārata (II)

Abhisāra—S. V. Bhārata (II)

Abhrārakāḥ —S. V. Bhārata (I)

Ābilvaka—(This word is not found in the dictionary. Bilva means Aegle Marmelos; N. O. Rutaceae [1]; the wood-apple tree commonly called Bel; its delicious fruit when unripe is used medicinally; its leaves are employed in the ceremonial of the worship of Śiva [2]; Guj. Bilī [3]; Hindi Bel [4])—This tree figures in the description of the forest visited by Baladeva (6.12).

Accalapramukhāḥ—S. V. Ketumāla (II).

Āḍhakī—S. V. Food and Drink (Chap. II, Sec. V).

Adhama Kairātāḥ—S. V. Bhārata (II).

Adrijā—S. V. Bhārata (I).

Agni—A sage under Manu Tāmasa (71.59).

Agnibāhu—Priyavrata's son. He had no inclination for rule and was given to Yoga (50.16).

Agnibāhu—A sage under Manu Bhautya (97.31).

A (Ā) gnīdhra (I)—Priyavrata's son; the lord of Jaṃbu-dvīpa (50.15, 33). He had nine sons viz. Nābhi, Kiṃpuruṣa, Harivarṣa, Ilāvṛta, Vaśya, Hiraṇya, Kuru, Bhadrāśva and Ketumāla. The nine Varṣas in Jaṃbu-dvīpa came to be called after their names (50.36).

Āgnīdhra (II)—A sage under Manu Bhautya (97.31).

Āgnījyāḥ—S. V. Bhārata (II).

Agnitejas—A sage under Manu Dharmaputra Sāvarṇi (91.20).

Ailikāḥ—S. V. Bhārata (II).

Aja—The goat is said to have been born out of Brahmā's mouth, and it is included in the list of grāmya paśus (45.25, 29).

Aja—Auttama Manu's son (70.10).

Ajita A sage under Manu Bhautya (97.31).

Ākāriṇaḥ—S. V. Bhārata (II).

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[1] Nadkarni A. K. (Re.), Indian Materia Medica, Vol. I, Third edition, p. 45.

[2] Monier Williams, A Sanskrit-English Dictionary, p. 732, Vide also Pargiter F. E., The Mārkaṇḍeya Purāṇa, E. Tr., p. 25, note.

[3] For details vide Vaidya B. G., Sanskrit Sahityamā Vanaspati, pp. 347-349.

[4] Mishra K. S., The Mārkaṇḍeya Purāṇa, H. Tr., p. 16.

Ākhu—The rat is referred to in MKP 2.61.

Ali—The clusters of bees settled on the boughs of the trees are mentioned in MKP 2.64.

Ali—A sage under Manu Svārociṣa (64.4)

Āmalaka (Emblic Myrobalan, Phyllanthus emblica, the modern Amla. Emblica officinalis is an earlier name; N. O. Euphorbiaceae; Guj. Ambala; Amla; Hindi Amla[1])—This tree figures in the description of the forest visited by Baladeva (6.14).

Aṃbaṣṭhāḥ—S. V. Bhārata (II).

Abja—
Aṃbuja[3] —
Kahlāra[3] —
Kamala[4]—
Kumuda[5]—
Nīlotpaia[6]—
Padma[7]—
Paṅkaja[8] —
Puṇḍarīkā[9]—

Abja (8.185) as well as Aṃbuja (lotus) (1.11; 4.17) and its leaves (2.4) are mentioned in similes. The conception of lord Brahmā born out of the lotus (kamala, 101.2; Padma, 42.19; 100.14; Paṅkaja, 47.97) which arose out of the navel of lord Viṣṇu is found in the MKP (78.51). The groves of Padma (6.9), Kumuda, Puṇḍarīka, Nīlotpala, Kahlāra and Kamala (aquatic flowers) are mentioned in the description of a forest visited by Baladeva (6.20 cd-21 ab). Kamala (21.59; 78.75), Nīlotpala (19.17) and the leaf of Padma (102.17) also occur in similes.

Amīkaṭāḥ—S. V. Bhārata (I).

Amitābhāḥ—A group of fourteen gods under Manu Raivata (72.71.).

Amitāḥ (or Amitābhāḥ)—A group of twenty gods viz. Prabhu, Vibhāsa and others under Manu Sāvarṇi (77.5, 7 cd).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, pp. 480-481; Pargiter F. E., *Op. cit.*, p. 26, note.

[2] The Lotus, Nymphaea nelumbo; Monier Williams, *Op. cit.*, p. 83.

[3] Monier Williams says that this is the white esculent water-lily, Nymphaea Lotus (*Op. cit.*, p. 266), but Roxburgh assigns it to Nymphaea Cyanea (vide Pargiter F. E., *Op. cit.*, p. 30, note), and Pargiter thinks it to be the rose-coloured variety of the Nymphaea Lotus or Stellata (*Op. cit.*, pp. 29-30, notes). For the detailed description of the Lotus and its different varieties vide Vaidya B. G., *Op. cit.*, pp. 108 ff.

[4] The Lotus, Nelumbium speciosum; Pargiter F. E., *Op. cit.*, p. 30, note.

[5] The esculent white water-lily, Nymphaea esculenta; the red lotus, Nymphaea rubra; Monier Williams, *Op. cit.*, p. 292; For details vide Pargiter F. E., *Op. cit.*, pp. 30-31, notes.

[6] The Blue water-lily, Nymphaea Stellata; Pargiter F. E., *Op cit.*, pp. 29-30, notes. Monier Williams calls it Nymphaea Cyanea, *Op. cit.*, p. 567.

[7] A lotus especially the flower of the lotus-plant Nelumbium speciosum which closes towards the evening; it is often confounded with the water-lily or Nymphaea Alba; Monier Williams, *Op. cit.*, p. 584.

[8] A species of lotus, Nelumbium speciosum whose flower closes in the evening; Monier Williams, *Op. cit.*, p. 574.

[9] The lotus or sacred lotus, Nelumbium speciosum. For its description vide Pargiter F. E., *Op. cit.*, pp. 29-30, notes.

Āmla-vetasa—(Rumex Crispsus; N.O. Polygonaceae; Yellow dock; Sour dock; Hindi chukkah;[1] Amalaveta[2])—This tree figures in the description of the forest visited by Baladeva (6.13).

Amoghā—S. V. Ketumāla (II).

Āmra—(Mangifera Indica; N. O. Anacardiaceae[3]; Guj. Āṃbo[4]; Hindi Āma[5])—This tree also figures in the description of the forest visited by Baladeva (6.12).

Āmrātaka—(The Hog-plum, Spondias Mangifera; N. O. Anarardiaceae[6]; Guj. Aṃbāḍo[7]; Hindi Amarā[8])—This tree also figures in the description of the forest visited by Baladeva (6.12).

Āmra-vana—Name of a forest.

Anamitra—Brahmaputra Manu's son (91.15).

Ānanda—S. V. Medhātithi.

Ānartāḥ—S. V. Bhārata (II).

Āndhrāḥ—S. V. Bhārata (I).

Āndhrāḥ—S. V. Bhārata (II).

Aṅgalaukikāḥ—S. V. Bhārata (I).

Aṅgatakāḥ—S. V. Bhārata (II).

Animadrāḥ—S. V. Bhārata (I).

Añjana—S. V. Meru.

Añjana—S. V. Bhārat (II).

Annadārakāḥ—S. V. Bhārata (II).

Annajāḥ—S. V. Bhārata (I).

Antaḥśivā—S. V. Bhārata (I).

Antargiri—S. V. Bhārata (I).

Antardvīpāḥ—S. V. Bhārata (II).

Aṇu —S. V. Food and Drink (Chap. II, Sec. V).

Anugraha—Bhautya Manu's son (97.32).

Apagā—S. V. Bhārata (I).

Aparāntāḥ—S. V. Bhārata (I).

Aparāntikāḥ—S. V. Bhārata (II).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 1079. Following Monier Williams, Pargiter calls it both Dock *i.e.* Rumex Vesicarius and Sorrel *i.e.* Oxalis Corniculata (*Op. cit.*, *P.* 25, note), but Nadkarni calls it only yellow dock; and he applies the name Rumex Vesicarius to Bladder-dock (*Op. cit.*, p. 1080).

[2] Mishra K. S., *Op. cit.*, p. 16.

[3] Nadkarni A. K. (Re.), *Op. cit.*, p. 764.

[4] Vaidya B. G., *Op. cit.*, pp. 68.69.

[5] Mishra K. S., *Op. cit.*, p. 16.

[6] Nadkarni A. S. (Re.), *Op. cit.*, p. 1166.

[7] Vaidya B. G., *Op. cit.*, pp. 68-69.

[8] Mishra K. S., *Op. cit.*, p. 16.

Āpomūrti—A sage under Manu Brahmaputra Sāvarṇi (91.14).

Apratima—A sage under Manu Brahmaputra Sāvarṇi (91.14).

Āpyāḥ—A group of eight gods under Manu Cākṣuṣa (73.50)

Arbuda—S. V. Bhārata (I).

Arbudāḥ—S. V. Bhārata (I).

Arciṣmat—Dattaputra Sāvarṇi Manu's son (91.9).

Ariṣṭanemi—The bird Garuḍa's father (2.1).

Arkaliṅgāḥ—S. V. Bhārata (I).

Arthakāraka—Dyutimat's son and Priyavrata's grandson (50.23).

Aruṇāspada—Name of a city situated on the bank of river Varuṇā (58.5).

Aruṇoda—S. V. Meru.

Āruṇi—A sage under Manu Dattaputra Sāvarṇi (91.19).

Arvavīra—Sāvarṇi Manu's Son (77.11).

Arvavīra—A sage unde Manu Svārociṣa (64.4).

Aśmakāḥ—S. V. Bhārata (I).

Aśmakāḥ—S. V. Bhārata (II).

Aśoka (The tree Jonesia Asoka; Saraca Indica; N. O. Caesalpiniaceae [1])—This tree figures in the description of the forest visited by Baladeva (6.15).

Astagiri—S. V. Bhārata (II).

Aśva—The horse is said to have been born of Brahmā's feet (45.26), and is included in the list of the grāmya paśus (45.29). It was also used in battle (121.17).

Aśva—S. V. Meru.

Aśvakālanadāḥ—S. V. Bhārata (II).

Aśvakeśāḥ—S. V. Bhārata (II).

Aśvakuṭāḥ—S. V. Bhārata (I).

Aśvamukhāḥ—S. V. Bhārata (II).

Aśvatara—It is born of Brahmā's feet, and is included in the list of the grāmya paśus (45.27-29).

Aśvattha—(the holy fig tree, Ficus Religiosa ; N. O. Urticaceae[2]; Guj. Pīpaḷo[3]; Hindi Pīpala)—The trembling due to fear is compared to that of the leaf of Aśvattha tree (7.15). It is also mentioned as being situated on the summit of the Vipula mountain (51.21).

Atasī—(Flax; Linum Usitatissimum; N.O. (Linaceae; Guj. Aḷśī; Hindi Tīsī; Alsī [4])—It is referred to in MKP 15.7.

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[1] Nadkarni A. K. (Re.), *Op. cit.*, pp. 709, 1104.

[2] Nadkarni A. K. (Re.), *Op. cit.*, p. 552.

[3] Vaidya B. G., *Op. cit.*, pp. 49-52.

[4] Nadkarni A. K. (Re.), *Op. cit.*, p. 743.

Āṭavyāḥ – S. V. Bhārata (I).

Atināmā—A sage under Manu Cākṣuṣa (73.55).

Ātreyāḥ—S. V. Bhārata (I).

Atri—A sage under Manu Vaivasvata (76.9).

Audaka Paśus (Aquatic animals)—Included in the list of wild beasts (45.30).

Aupanadāḥ—S. V. Bhārata (I).

Avanti—S. V. Bhārata (I).

Āvantayāḥ—S. V. Bhārata (I).

Āvantayāḥ—S. V. Bhārata (II).

Āvantyāḥ—S. V. Bhārata (I).

Avarāḥ—S. V. Bhārata (II).

Avi—The sheep is born of Brahmā's chest (45.25).

Avyaya—A sage under Manu Raucya (91.30)

Ayodhyā —Viśvāmitra consecrated King Hariścandra's son Rohitāsya in the beautiful city (pura) named Ayodhyā after that King's ascent to the heaven (8.273).

Badara—(the jujube tree, *Zizyphus Jujuba*; N. O. Rhamnaceae; Hindi Baer; Ber; Guj. Bora [1])—This tree figures in the description of the forest visited by Baladeva (6.16).

Bahirgirāḥ—S. V. Bhārata (I).

Bāhlikāḥ—S. V. Bhārata (I).

Bahubhadrāḥ—S. V. Bhārata (I).

Bahudā—S. V. Bhārata (I).

Bāhyatodarāḥ—S. V. Bhārata (I).

Baka—One who outrages other's wife is born as a horrible wolf (Vṛka), a dog (śvā), a jackal (Sṛgāla), a heron (Baka), a vulture (Gṛdhra), a snake (Vyāla) and a bird of prey (Kaṅka) in order (15.10); and one who steals fire is born as a heron and an ass (Khara) (15.28).

Bakāḥ—S. V. Bhārata (II).

Bakula—(a kind of tree, Mimusops Elengi; N. O. Sapotaceae; Hindi Mūlsarī; Bakul; Guj. Bolasarī. It is said to put forth blossoms when sprinkled with nectar from the mouth of lovely woman; the modern Bakul. [2])-This tree figures in the description of the forest visited by Baladeva (6.15).

Balabandhu—Raivate Manu's son (72.75.)

Balākā—One who steals milk is born as a hen-heron after one's release from hell (15.22).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 1316; Vide Pargiter F. E., *Op. cit.*, p. 27, note.

[2] Nadkarni A. K. (Re.), *Op. cit.*, pp. 800-801; Monier Williams, *Op. cit.*, p. 719; Pargiter F. E., *Op. cit.*, p. 26, note.

Balāvasthāḥ—S. V. Bhārata (II).
Bālikāḥ—S. V. Bhārata (II).
Barbarāḥ—S. V. Bhārata (I).
Barhaketu—Dattaputra Sāvarṇi Manu's son (91.9).
Bhadrā—S. V. Bhadrāśva (II)
Bhadragaura—S. V. Bhārata (II).
Bhadrāśva (I)—S. V. A (Ā)gnīdhra.

Bhadrāśva (II)—It is situated to the east of the eastern Devakūṭa mountain. There are five Kula mountains in it, *viz.* Śvetaparṇa, Nīla, Śaivāla, Kaurañja and Parṇaśālāgra. There are many small mountains, which are the offshoots of these Kula mountains. The countries there are distinguished by them, they are of various shapes, and occur in thousands. Moreover, they are like white water-lilies, and are auspicious with their pure summits. Such like and diverse also are hills by hundreds and thousands. Sītā, Śaṅkhavatī, Bhadrā, Cakrāvartā etc. are its rivers extremely wide and bearing down volumes of cold water. Here men are lustrous like shells and pure gold. They associate with divine beings, are holy and live for a thousand years. Neither inferior nor superior exist among them. They are all of equal insight. They are endowed with eight guṇas *viz.* patience and others. Lord Viṣṇu resides there in the form of Aśvaśiras (56.3 cd-11).

Bhallātaka—(The Acajou or Cashew-nut; the Marking-nut tree, Semecarpus Anacardium ; N. O. Anacardiaceae. An acid juice is extracted from it for medicinal purposes, and also the black liquid which is used for marking linen ; Hindi Bhela ; Bhilāwā ; Guj. Bhilāmo[1]) —This tree figures in the description of the forest visited by Baladeva (6.14)

Bharadvāja—A sage of the Vaivasvata manvantara (76.9).
Bharadvājāḥ—S. V. Bhārata (I).
Bharadvājāḥ—S. V. Bhārata (II)
Bharata (I)—One of the hundred sons of Ṛṣabha, Nabhi's son (50.39 cd-40 ab).
Bharata (II)—Bhautya Manu's son (97.32).

Bhārata (I)—The southern varṣa called Himāhva was assigned to Bharata by his father Ṛṣabha, and hence it is known as Bhārata-varṣa (50.41 cd-42 ab). It is called Karma-bhūmi; nowhere else is merit and sin acquired. There man acquires svarga, apavarga, mānuṣya, naraka and tiryaktva. It is the chief varṣa, wherein everything is established (52.20cd-23). The svarga, mokṣa, middle and end are known there; indeed nowhere else do mortals know Karma (54.2cd-3ab).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 1119; Monier Williams, *Op. cit.*, p. 748; For details vide Pargiter F. E., *Op. cit.*, pp. 25-26, note.

It is divided into nine parts, separated by seas and inaccessible to each other. These parts are :—Indradvīpa, Kaśerumat, Tāmravarṇa,[1] Gabhastimat, Nāgadvīpa, Saumya, Gāndharva, Vāruṇa, and amongst them this is the ninth dvīpa surrounded by sea. It is a thousand yojanas from south to north. At its east end are the Kirātas[2], and at the west, the Yavanas.[3] The Brahmins, Kṣatriyas, Vaiśyas and Śūdras live in the centre, and follow their avocations viz. the sacrifice, study, trade etc.

There are seven Kula mountains in it viz. Mahendra,[4] Malaya,[5] Sahya,[6] Śuktimat,[7], Ṛkṣa,[8] Vindhya[9] and Pāriyātra[10] which have their own innumerable branches e.g. Kolāhala,[11] Vaibhrāja,[12] Mandara,[13]

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[1] Ceylon; Pargiter F. E., *Op. cit.*, p. 284, note.

[2] The races with the Burmese type of features along the eastern limits of India; Pargiter F. E., *Op. cit.*, p. 284, note.

[3] The Greeks originally, and afterwards the Mohammedans; Pargiter F. E., *Op. cit.*, p. 284, note.

[4] The hills between the Mahānadī, Godāvarī and Wain-Gaṅgā, and may perhaps comprise the portion of the Eastern Ghats north of the Godāvarī; Pargiter F. E., *Op. cit.*, p. 305, note.

[5] The southern portion of the Western Ghats from the Nilgiris to Cape Comorin; Pargiter F. E., *Op. cit.*, p. 285, note.

[6] The northern portion of the Western Ghats from the river Tapty to the Nilgiris; Pargiter F. E., *Op. cit.*, p. 285, note.

[7] It is identified by Cunningham with the hills south of Sehoa and Kanker separating Chattisgarh from Baster (ASR, Vol, XVII, pp. 24-26). Beglar places this range in the north of the Hazaribagh district (*Ibid*, Vol. VIII, pp. 124,125). Pargiter identifies it with Garo, Khasi and Tippera hills (*Op. cit.*, pp. 285, 306, notes). C. V. Vaidya locates it in Western India and identifies it with Kāṭhiāwāḍ range (Epic India, p. 276). Others have identified the *Ś*uktimat with the Sulaiman range (ZDMG, 1922, p. 281, note). Some have applied the name to the chain of hills extending from *Ś*akti in Raigarh, C. P., to the Dalma hills in Manbhum drained by the Kumari river and perhaps even to the hills in the Santal Parganas washed by the affluents of the Bāblā (Raychaudhari H. C., Studies in Indian Antiquities, pp. 113-120).

[8] The Satapura hills and the hills extending through the middle of Berar and the south of Chutia Nagpur nearly into West Bengal; Pargiter F. E., *Op. cit.*, p. 286, note.

[9] The portion of the modern Vindhya range, east of Bhopal, and also the water-shed hills, which extend from it into Behar; Pargiter F. E., *Op. cit.*, p. 286, note.

[10] The cal. ed. reads Pāripātra (57.11). It is the Western portion of the modern Vindhya range, West of Bhopal in Central India together with the Arvalli mountains; Pargiter F. E., *Op. cit.*, p. 286, note.

[11] The range of hills near Chanderi, which separates Malwa from Bundelkhaṇḍa; Dey N. L., *Op. cit.*, p. 42.

[12] The Vaibhrāja-giri of Rājagṛha; Law B. C., *Op. cit.*, p. 265; Pargiter F. E., *Op. cit.*, pp. 286-287, notes.

[13] It is situated in the Baṅkā sub-division of the district of Bhāgalpur, thirty miles to the south of Bhāgalpur, and three miles to the north of Bansi (Law B.C., *Op. cit.*, p. 235). According to Fleet it is situated about thirty-five miles to the south of Bhāgalpur in Behar (CII, p. 211; ASR, Vol. VIII, 130).

Dardurācala,[1] Vātasvana, Vaidyuta,[2] Maināka,[3] Svasara,[4] Tungaprastha, Nāgagiri, Rocana, Pāṇḍurācala,[5] Puṣpogiri,[6] Durjayanta Raivata,[7] Arbuda,[8] Ṛṣyamūka,[9] Gomant,[10] Kūṭaśaila, Kṛtasmara,[11] Śrīparvata,[12] Kora and hundreds of other mountains. Mixed with them are the various Ārya and Mlechha janapadas drinking the water of the rivers viz. Gaṅgā, Sarasvatī,[13] Sindhu,[14] Candrabhāgā[15] Yamunā, Śatadru,[16] Vitastā,[17] Irāvatī,[18] Kuhū,[19]

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[1] Pargiter identifies it with the Nilgiris; JRAS, April, 1894, p. 262.

[2] Pargiter prefers the reading to be Vidurya which is the Satapura Range (*Op. cit.*, p. 287, note).

[3] Maināka is probably a mistake for Mekala (Pargiter F. E., *Op. cit.*, pp. 287-288). It appears to be the mountain in which the river Sone takes its rise (Cunningham. ASR, Vol. VIII, p. 124); but some placed it between the southern point of the Indian peninsular and Laṅkā (Ceylon) (Monier Williams, *Op. cit.*, p. 834).

[4] The cal. ed. reads Svarasa instead (57.13).

[5] The cal. ed. reads Pāṇḍarācala (57.13). Pargiter suggests Pāṇḍava instead. There are two hills now which are called Pāṇḍua Hill or the Pāṇḍus' Hill, one found by Mr. Carlleyle, north-west of Bairat (or Vairata) in Alwar (ASR, Vol VI, pp. 95-101); and the other by Mr. Beglar, north of Hatta and near the river Ken in Bundelkhaṇḍa (*Ibid*, Vol. VII, p. 56).

[6] Puṣpagiri (Cal. ed. 57.14). It lay eight miles to the north of Cuddapah (EI, Vol. III, p. 24).

[7] Raivata or Raivataka was near Dvārakā. Pargiter is inclined to identify it with the Barada hills in Halar (*Op. cit.*, p. 289, note).

[8] The modern Mount Abu situated in the Arvalli range in the Sirohi State of Rajputana; Pargiter F. E., *Op. cit.*, p. 288, note.

[9] Pargiter has identified it with the range of hills stretching from Ahmednagar to beyond Naldrug and Kalyāṇī dividing the Mañjira and the Bhīma rivers (JRAS, April, 1894, p. 253).

[10] The hills south or south-east of Nasik; Pargiter F. E., *Op. cit.*, p. 289, note.

[11] Probably Kārmār hill, in Gāndhāra? (ASR, Vol. II, pp. 92, 106 and map at p. 87; Vol. XIX, p. 126).

[12] This lofty rock overhangs the river Kṛṣṇā in the Kurnool district. It is usually identified with Siritana of the Nasik Prasasti. It is the site of a famous temple called Mallikārjuna, one of the twelve liṅga-shrines (Sewell R., ASSI, Vol. I, p. 90; Burgess J., ASWI, p. 223).

[13] The modern Sursooty, between the Jumna and Suletj; Pargiter F. E., *Op. cit.*, p. 290, note.

[14] The Indus; Pargiter F. E., *Op. cit.*, p. 291, note.

[15] The Chenab in the Panjab; It is the same river as the Ṛgvedic Asikni, the Greek Akesines and Sandabaga or Sandabal of Ptolemy; Pargiter F. E., *Op. cit.*, p. 291, note; Law B. C., *Op. cit.*, p. 73.

[16] The Sutlej, a tributary of the Ganges, the Greek Hyphasis; Pargiter F. E., *Op. cit.*, p. 291, note. Law B. C., *Op. cit.*, p. 121.

[17] The Jhelum in the Punjab; the Greek Hydaspes; Pargiter F. E., *Op. cit.*, p. 291, note.

[18] The Rāvī in the Punjab; the Greek Hydraotes or Adris or Rhonadis; Pargiter F. E., *Op. cit.*, p. 291, note; Law B. C., *Op. cit.*, p. 86.

[19] The Kubhā (Rv. 10.75.6). The Greek Kophen; (Pargiter F. E., *Op. cit.*, p. 291, note). The modern Kabul river (Cunningham, Ancient Geography of India, Vol. I, p. 37).

Gomatī,[1] Dhūtapāpā,[2] Bahudā,[3] Dṛṣadvatī,[4] Vipāśā,[5] Devikā[6] Raṃkṣu,[7] Niścirā, Gaṇḍakī[8] and Kauśikī,[9] which flow from the Himavat. Those flowing from the Pāriyātra are Vedasmṛti, Vedavatī, Vṛtraghnī, Sindhu,[10] Veṇā,[11]

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[1] The modern Gumti, which joins the Ganges on the left bank below Benaras (Pargiter F. E., *Op. cit.*, p. 291, note). There was, however, another and older Gomati (Rv. 10.75.6), which is probably the modern river Gomal, a western tributary of the Indus (Muir, Sansk. Texts, Vol. II, p. 357; Law B. C., *Op. cit.*, p. 80).

[2] A name of the Gomatī (Cunningham, ASR, Vol. I, p. 315). The text is Gomatī Dhūtapāpāśca' (MKP 54.17). Dhūtapāpā then either means the Gomatī, and the translation would be, " and the sin-cleansing Gomatī "; or it denotes some tributary of that river; (Pargiter F. E., *Op. cit.*, p. 291, note; Law B. C., *Op. cit.*, p. 32).

[3] Probably the modern Rāmgaṅgā, which joins the Ganges on the left, near Kanauj; Pargiter F. E., *Op. cit.*, pp. 291-292, notes.

[4] The famous river between the Sarasvatī and Jumna; the southern and eastern boundary of Brahmāvarta (MS. 2.17). Identified with the modern Chitrang which runs parallel to the Sarasvatī (Rapson, Ancient India, p. 51; Imperial Gazetteer of India, p. 26). The origin of this river may be traced to the hills of Sirmur. Elphinstone and Todd sought to identify it with the Ghagar flowing through Ambala and Sind but now lost in the desert sands of Rajputana (JASB, Vol. VI, p. 181), while Cunningham found in it the river Rakṣī that flows by the south-east of Thāṇeśwar (ASR, Vol. XIV). Some have identified this river with the modern Chitang or Chitrung (JRAS, 25, 28).

[5] The Cal. ed. reads Vipāsā (57.18). Pargiter prefers the reading Vipāśā. It is the modern river Bias in the Punjab; the Greek Vipasis, Hypasis or Hyphasis; now a tributary of the Sutlej, but was probably altogether separate in ancient times, for the Sutlej then had an independent course considerably to the south-east; Pargiter F. E., *Op. cit.*, p. 292, note; Law B. C., *Op. cit.*, pp. 134-135.

[6] The northern Devikā near Kashmir. It may probably be identified with the modern river Deeg, a tributary of the Rāvī on its right bank; Pargiter F. E., *Op. cit.*, p. 292, note.

[7] Pargiter suggests the reading Vakṣu or Vaṃkṣu which is the Oxus; *Op. cit.*, p. 292, note.

[8] The river Gaṇḍak, which flows into the Ganges on its north bank near Patna. It has shifted its course considerably; and formerly it flowed east of its present course, through the middle of the districts of Champaran, Muzaffarpur and Darbhaṅgā; Pargiter F. E., *Op. cit.*, p. 292, note.

[9] The modern river Kuśī which flows into the Ganges on its north bank, through the district of Purnea in Behar. It has shifted its course very remarkably. Formerly it flowed east of its present position; Pargiter F. E., *Op. cit.*, p. 292, note; Law B. C., *Op. cit.*, p. 91.

[10] Most probably the modern Kālī Sindh, a tributary of the river Chambal, though, it may also be the Sindh, which is a tributary of the Jumna, between the Chambal and Betwa. The former is the more probable, because it is a large river and rises well up in the Pāripātra range; Pargiter F. E., *Op. cit.*, p. 293, note.

[11] The Cal. ed. reads Veṇvā (57.19), which is a variation of Veṇā. The VP (45.97) and the KP (47.29) read Varṇāśā instead; and the KP offers Parṇā and Parṇāśā in a note (loc. cit). The Varṇāśā or Parṇāśā is the modern Banas, and there are two rivers of this name; one a tributary of the Chambal, rising near Udayapur (Cunningham, ASR, Vol. VI, plate i) and the other, a stream rising near Mt. Abu and flowing into the Rann of Kachh; the former is the larger, and is probably the river meant in the text (Pargiter F. E., *Op. cit.*, p. 294, note).

Sānandanā,[1] Sadānīrā,[2] Mahī,[3] Pārā,[4] Carmaṇvatī,[5] Nūpī, Vidiśā,[6] Vetravatī,[7] Kṣiprā[8] and Avantī.[9] From the Ṛkṣa[10] flow the Śoṇo,[11] Mahānada,[12] Narmadā,[13] Surathā, Adrijā, Mandākinī,[14] Daśārṇā,[15] Citrakūṭā,[16] Citrotpalā,[17]

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[1] The Cal. ed. reads Sānandinī instead (57.19). The word may also be read as Ānandanā.

[2] Identified with the Gaṇḍak by Eggling (Introduction to the Śatapatha Brāhmaṇa, S.B.E., Vol. XII, p. 104) and Muir (Sansk. Texts, II, 429-422), and with the Tapti by others (Vide Law B.C., II, *Op. Cit.*, p. 32). Saynṇā has identified it with the Karatoyā, the modern Kurattee. Pargiter identifies it with the river Rapti (*Op. cit.*, p. 294, note).

[3] The river Mahī rises in Malwa and falls into the Bay of Cambay; Pargiter F. E., *Op. cit.*, pp. 294-295, notes; Vide Law B. C., *Op. cit.*, p. 288, note.

[4] The modern river Pārvatī which rises in Bhopal and falls into the Chambal; Pargiter F. E., *Op. cit.*, p. 295, note, Cunningham, ASR, Vol. II, p. 308.

[5] The Cal. ed. reads Carmaṇvatī (57.20) but Pargiter prefers Carmaṇvatī, which is the river Chambal, the largest tributary of the Jumna; Pargiter F· E., *Op. cit.*, p. 295, note.

[6] Probably the small tributary which joins the Betwa on its left bank at Bhilsa; Pargiter F. E., *Op. cit.*, p. 295, note.

[7] The modern river Betwa which rises near Bhopal and flows into the Jumna; Pargiter F. E., *Op. cit.*, p. 295, note.

[8] The Cal. ed. reads Śiprā (57.20) on which the city of Ujjayinī, the modern Ujjain, stands; Pargiter F. E., *Op. cit.*, p. 295, note.

[9] The cal. ed. reads Avarṇī (57.19). Avantī is the river of the Avantī country, and is probably the river which rises near Mhow and flows into the Chambal; Pargiter F. E., *Op. cit.*, p. 295, note.

[10] The cal. ed. reads Skandha (57.23) which is clearly wrong. Pargiter says that the proper reading here should be Vindhya; *Op. cit.*, p. 298, note.

[11] The cal. ed. reads Śoṇa (57.21), which rises near the source of the Narmadā and flows into the Ganges above Patna. It was also called Hiraṇya-bāhu and Hiraṇya-vāha; the Greek Erannoboas; Pargiter F. E., *Op. cit.*, p. 295, note; vide Law B. C., *Op. cit.*, p. 128.

[12] Or Mahānadī. It flows through Orissa into the Bay of Bengal; (Pargiter F. E., *Op. cit.*, p. 295, note; Law B. C., *Op. cit.*, pp. 22, 37, 234). The Mahānada here must designate the branch now called the Hasdu or Hestho, which rises near the source of the Śone; Cunningham ASR, Vol. XVII, plate i).

[13] The modern Narmadā which rises near the Śone and flows into the Gulf of Cambay; Pargiter F. E., *Op. cit.*, p. 296, note; Law B. C., *Op. cit.*, pp. 28,36, 305, 324.

[14] Cunningham identifies this river with the modern Mandākin which flows near Mount Citrakūṭa into the river Paisundi (Paiśunī), a tributary of the Jumna between the Ken and the Tons; ASR, Vol. XXI, p. 11.

[15] The river of the country Daśārṇa, the modern river Dhasan between the Betwa and the Ken; Pargiter F. E., *Op. cit.*, p. 296, note; Law B. C., *Op. cit.*, p. 337.

[16] Probably the stream which flows round the south and east of the modern Mount Chitrakut, past Karwi into the Jumna; Pargiter F. E., *Op. cit.*, p. 296, note; Law B. C., *Op. cit.*, p. 314.

[17] The modern main stream of the Mahānadī below its junction with the Pairi (Cunningham, ASR, Vol. VII, p. 155, and Vol. XVII, p. 70); but that river would belong to a different water-shed (Pargiter F. E., *Op. cit.*, p. 296, note).

Tamasā,[1] Karamodā,[2] Piśācikā,[3] Pippalaśroṇī,[4] Vipāśā,[5] Vañjulā,[6] Sumerujā, Śuktimatī,[7] Sakulī,[8] Tridivā,[9] in regular order, and Vegavāhinī. Those flowing from the Vindhya[10] have holy waters and are auspicious. They are: Kṣiprā,[11] Payoṣṇī,[12] Nirvindhyā,[13] Tāpī,[14] Niṣadhāvatī,[1] Veṇyā,[2] Vaitaraṇī,[3] Sinīvālī,[4] Kumudvatī,[5] Karatoyā,[6] Mahāgaurī,[7] Durgā[8] and Antaḥśivā.[9] Those that flow from the Sahya[10] are:—Godāvarī,[11] Bhīmarathī,[12] Kṛṣṇā,[13] Veṇyā,[14] Tuṅgabharā,[15] Suprayogā,[16] Vāhyā and Kāverī[17] Those flowing from the Malaya have cool waters.

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[1] The river Tons which flows into the Ganges on the right bank below. Allahabad; Pargiter F. E., *Op. cit.*, p. 296, note; Law B. C., *Op. cit.*, p. 131.

[2] Pargiter thinks the reading to be Karmanodā as a synonym of Karmanāśā, and identifies the river with the modern Karamnāśā, which flows into the Ganges on the right bank just above the Śone; Pargiter F. E., *Op. cit.*, pp. 296-297, note.

[3] Probably one of the southern tributaries of the Śone, such as the Rer or Kenhar; Pargiter F. E., *Op. cit.*, p. 297, note.

[4] The modern river Paiśunī or Parsaroni, a tributary of the Jumna between the Ken and the Tons (Cunningham, ASR, Vol. XXI, p. 11) and these words may well be corruptions of Pippaliśoṇī (which is the reading of the cal. ed.) (Pargiter F. E., *Op. cit.*, p. 297, note).

[5] Probably the modern Bias which flows past Saugor and joins the river Ken, a tributary on the right bank of the Jumna; Cunningham, ASR, Vol. XXI, p. 157 and plate XXXIV.

[6] Probably that river on which Gayā stands; its eastern source is called the Mohana, its middle portion the Phalgu, and the eastern branch, into which it divides, the Jumna; Pargiter F. E., *Op. cit.*, p. 297, note.

[7] It was the river on which stood Śuktimatī, the capital of Cedi; Pargiter F. E., *Op. cit.*, pp. 297-298, note.

[8] The cal. ed. reads Śakulī (57.23), which is probably the river Śakrī flowing into the Ganges on the south, about half-way between Patna and Monghyr; Cunningham, ASR, Vol. VIII, plate i; and Vol. XV, plate iv.

[9] The text Tridivā-kramu seems wrong. The VP. (45.101) reads Tridivā Kramāt which is preferable. Pargiter F. E., *Op. cit.*, p. 298, note.

[10] The proper reading must be Ṛkṣa as the ViṣP 1.2.11 says; Pargiter F. E., *Op. cit.*, p. 302, note.

[11] The cal. ed. reads Śiprā (57.24). In it one Śiprā has been mentioned already (in 57.20), and the Hv says there is a Śiprā in the southern region (168.9509); Pargiter F. E., *Op. cit.*, p. 299, note.

[12] The modern river Pūrṇā (the tributary of the Tapti) together with the lower part of the Tapti into which the Pūrṇā continues; Pargiter F. E., *Op. cit.*, p. 299, note). Cunningham identifies this river with the Pahoj, a tributary of the Jumna between the Sindh and Betwa (ASR, Vol. VII, plate XXII), but Law remarks that this identification seems to be untenable (*Op. cit.*, p. 326).

[13] The Pengaṅgā, a tributary of the Warda (Pargiter F. E., *Op. cit.*, p. 299, note). According to Kālidāsa (Meghadūta, 1.28-29), this river is between Vidiśā and Ujjayinī, that is to say, between the Daśārṇa (Dhasan) and the Śiprā. It is identified with the modern Kālisindh which forms a tributary to the Chambal (JBTS, Vol. V, p. 46). The Kālisindh flows north from the vindhya range to join the chambal on the right. As the Kālisindh is probably the Sindhu of Kālidāsa's Meghadūta, the identification of the Nirvindhyā with the Newaj, another tributary of the Chambal, seems to be more reasonable (Thornton's Gazetteer, Gwalior, Bhupal).

[14] The upper part of the modern Tapti before it joins the Pūrṇā. This branch was hardly

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known in early times; it does not appear to be named in the epics. The reason was, no doubt, it was hidden amid hills and forests; Pargiter F. E., *Op. cit.*, pp. 299-300, note.

[1] One of the small tributaries of the Narmadā on the Tapti, which rises in the middle part of the Satpura Range; Pargiter F. E., *Op. cit.*, p. 300, note.

[2] Pargiter thinks the Veṇā as the proper term here. It is the modern Wain-gaṅgā and its continuation the Pranhita; *Op. cit.*, p. 300, note.

[3] The modern Bytarni which flows through the north of Orissa; Pargiter F. E., *Op. cit.*, p. 300, note.

[4] Pargiter thinks the Śilavatī or Śīlāvatī which seems to have been the ancient name of the modern river Selye. This after uniting with the Rupnarain is the river on which Tamluk, the ancient Tāmralimptaka is situated; *Op. cit.*, pp. 300-301, notes.

[5] The Subarṇa-rekhā or one of the small rivers in the north of Orissa; Pargiter thinks it to be Damudavatī and identifies it with the river Damudī in West Bengal; *Op. cit.*, p. 301, note.

[6] Pargiter thinks the Karabhāca as the proper reading. Karabhā or Kapiśā is the name of a river on the confines of Utkala and Kaliṅga. The name Kapiśā suggests identification with the modern Cossye or Kansai (the chief river in the Midnapur district) which is said to be modfied from Kaṃsavatī, but may well be a corruption of Kapiśāvatī; *Op. cit.*, p. 301, note.

[7] The modern river Brāhmaṇī in Orissa; Pargiter F. E., *Op. cit.*, p. 301, note

[8] A synonym of the small river Brāhmaṇī which flows through the Moorshedabad district into the right bank of the Bhāgīrathī branch of the Ganges; Pargiter F. E., *Op. cit.*, p. 301, note.

[9] The cal. ed. reads Antaḥśirā (57.25). Pargiter thinks Antaḥśivā (VP. 44.103 etc.) as the proper reading. This river is probably one of the northern tributaries of the Mahānadī; all of which are encompassed with hills; *Op. cit.*, p. 301, note.

[10] The cal. ed. reads Vindhya here, but offers Sahya as a varient in a note (p. 321).

[11] The modern Godāvarī. It was famous from the earliest times; Pargiter F. E., *Op. cit.*, p. 302, note.

[12] The cal. ed. reads Bhīmarathā (57.26). Bhimarathī is the modern Bhīmā, a tributary of the Kṛṣṇā rising near Poona; Pargiter F. E., *Op. cit.*, p. 302, note.

[13] The modern Kistna; Pargiter F. E., *Op. cit.*, p. 302, note.

[14] The proper name here is Veṇā. This is the third river of this name mentioned here (See 54.19 and 24). Sewell thinks it to be the river Penner which is between the Kistna and Kāverī; though the Sanskrit name of the Penner is said to be Pināka (ASSI, Vol. I, pp. 123, 129).

[15] The modern Tumbhudra, the large southern tributary of the Kistna, consisting of the combined streams of the Tuṅga and Bhadrā; Pargiter F. E., *Op. cit.*, p. 303, note.

[16] Probably one of the larger western tributaries of the Kistna; Pargiter F. E., *Op. cit.*, p. 303, note.

[17] The modern Cavery or Coleroon in the South India; Pargiter F. E., *Op. cit.*, p. 303, note.

They are:—Kṛtamālā,[1] Tāmraparṇī,[2] Puṣpajā[3] and Sūtpalāvatī.[4] Those flowing from the Mahendra are:—Pitṛsomā,[5] Ṛṣikulyā,[6] Ikṣukā,[7] Tridivā.[8] Lāṅgūlinī[9] and Vaṃśakarā.[10] Those flowing from the Śucimat are:— Ṛṣikulyā,[11] Kumārī, Mandagā, Mandavāhinī, Kuśā[12] and Palāśinī. All the rivers[13] are holy and all flow towards the sea. All are like mothers to the world, all purge away sins. There are hundreds of other tributaries, some flowing during the rainy season and others flowing in all the seasons.

The Janapadas of Madhyadeśa[14] are:— Matsyāḥ,[15] Aśvakūṭāḥ,[1] Kulyāḥ,[2] Kuntalāḥ,[3] people of Kāśī,[4] Kośalāḥ,[5] Arbudāḥ,[6] Arkaliṅgāḥ,[7] Malakāḥ[8] and Vṛkāḥ.[9] The place to the northern half of the Sahya mountain[10] whence the Godāvarī flows is a delightful site compared to the whole earth.

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[1] Pargiter thinks it to be Vedamali which flows out north of Cochin; *Op. cit.*, p. 303, note.

[2] The modern Chittar, the river of Tinnevelly; Sewell R., ASSI, Vol. I, pp. 302-303.

[3] The Mbh mentions the river Puṣpaveṇī which is joined with a river Utpalāvatī and therefore is probably the same as the river in the text, Pargiter F. E., *Op. cit.*, p. 304, note.

[4] This is the same as the Utpalāvatī mentioned in the note 3 above.

[5] The VP (45.106) and BGP (5.9.17) etc. read Trisāmā which is probably one of the small rivers on the Eastern coast; Pargiter F. E., *Op. cit.*, p, 304, note.

[6] The river in which Ganjam stands and it bears the same name still; Pargiter F.E., *Op. cit.*, p. 304, note.

[7] The river Ikṣu is mentioned in the Mbh. Not in the dictionary. It is probably one of the small streams on the Eastern coast; Pargiter F.E., *Op. cit.*, p. 304, note.

[8] This is the second Tridivā, see 54.23.

[9] The modern Lāṅgulīya, on which Chicacole stands, between Vizianagram and Calingapatam. The Lāṅgalī mentioned in the Mbh is probably this river; Pargiter F.E., *Op. cit.*, p. 305, note.

[10] The correct name is Vaṃśadharā (VP. 44.106), which is the modern Bansdharā, the river on which Calingapatam stands; Pargiter F.E., *Op. cit.*, p. 305, note.

[11] This is the second Ṛṣikūlyā; see 54.28.

[12] The cal. ed. reads Kṛpā instead (57.30).

[13] Sarasvatyāḥ. Pargiter opines that this may also mean only the rivers called Sarasvatī. There were seven rivers specially distinguished by this name, viz. (1) the Suprabhā near Ajmir; (2) the Kāñcanākṣī in the Naimiṣa forest which was on the Gomatī; (3) the Viśālā at Gayā; (4) the Manoramā, the swift stream flowing from Himavat in the north part of Kosala; (5) the Oghavatī, which seems to be in Kurukṣetra; (6) the Sureṇu, which seems to be in Kurukṣetra or near Gaṅgādvāra; and (7) the Vimalodā or Vimalodakā at Haimantagiri; *Op. cit.*, p. 306, note.

[14] The whole of the Ganges basin from the Panjab as far east as the confines of Behar (Pargiter F.E., *Op. cit.*, pp. 309-310, note); but the MS (2.21) restricts it and defines its limits thus:—north, the Himalayas; south, the Vindhya Range; west, Vināśana which is where the river Sarasvatī perishes in the desert; and east, Prayāga or Allahabad.

[15] The name Matsya denoted the people and their country both. It comprised the modern Alwar State and the land around that, and appears to have extended upto Kurukshetra. Its capital was Upaplavya or Upaplava which was 1½ or 2 days journey by chariot from Hastinapur (Pargiter F.E., *Op. cit.*, p. 307, note). Cunningham says that Matsya was the country west of Agra and north of the river Chambal, *i.e.* the whole of Alwar with portions of Jaypur and Bharatpur; and its capital was Vairāṭa, the modern Bairat (ASR, Vol. II, p. 242 and Vol. XX, p. 2 and plate i).

Govarddhanpura is a charming city of the high-souled Bhārgava.[11]

The northern deśas are :—Bāhlikāḥ,[12] Vaṭadhānāḥ,[13] Ābhīrāḥ.[14]

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[1] The text reads Matsyāśvakūtāḥ Kulyāśca (54.32). Pargiter suggests the reading to be Matsyāśca Kānyakubjāśca instead. Kānyakubja or Kanyākubja is the modern Kanauj on the Ganges about 50 miles above Cawnpore; *Op. cit.*, p. 307, note.

[3] See the above note.

[3] They occupied the country near Chunar (south of Benaras) (Pargiter F.E., *Op. cit.*, p. 308, note), which Cunningham calls Kuntila (ASR, Vol. XI, p. 123).

[4] Benaras the ancient Vārāṇasī; Pargiter F.E., *Op. cit.*, p. 308, note.

[5] The Kośala, Kosala or Uttara Kosala, with its capital Ayodhyā, is the modern Oudh (Pargiter F.E., *Op. cit.*, p. 308, note). Cunningham says that it meant more particularly the country north and east of the river Rapti ASR, Vol. I, p. 327; and Vol. XVII, p. 68); but Pargiter remarks that it rather denoted the country stretching from the Rapti on the east to the confines of the Kuru and Pāñcāla kingdoms on the west. Northward it was bounded by the tribes that inhabited the slopes of the Himalayas, and southward by the kingdom of Benares (*Op. cit.*, p. 308, note).

[6] The cal. ed. reads Atharvāḥ (57.33). Pargiter thinks it to be a mistake (*Op. cit.*, p. 308, note). There is a low group of brahmins in Behar called Atharvas. Risely H., Tribes and Castes of Bengal, Vol. I, p. 21.

[7] Pargiter considers this reading to be erroneous; *Op. cit.*, p. 308, note.

[8] Pargiter suggests the reading Malajāḥ instead. They were the neighbours of Karuṣāḥ and occupied the district of Śāhabād, west of the Sone; *Op. cit.*, pp. 308-309, notes.

[9] Pargiter suggests the reading Vrajāḥ, the people of Vraja (or Vṛjī), the modern Braj, the country north-west of Mathurā or Muttra; *Op. cit.*, p. 309, note.

[10] The text 'Sahyasyacottare yāstu' seems incorrect, and cannot well go with the preceding verse, for no people north of the Sahya mountains and south of the Pāripātra mountains could be within Madhya deśa. The reading 'Sahyasya cottararddhe tu' (VP. 45.112) is preferable; Pargiter F.E., *Op. cit.*, p. 310.

[11] These people are here placed on the east side of the Sahya mountains among the sources of the Godāvarī. This region and the country west of it on the other side of these mountains and the tract northwards to the Narmadā are connected in the Mbh with Bhṛgu, his son Cyavana and his descendants Ṛcika, Jamadagni and Paraśu-Rāma. The Bhārgavas were, however, a numerous race and spread into other regions; they are also mentioned as one of the eastern people in verse 43 below; Pargiter F.E., *Op. cit.*, p. 310, note.

[12] There were two Bāhlikās, one Bāhlika was situated in the plains of the Panjab along side Madra-desa and very possibly south of it; *i.e.* between the rivers Chenab and Sutlej; and the other among the lower slopes of the Himalayas, very possibly between the Chenab and Bias; Pargiter F. E., *Op. Cit.*, p. 311, note.

[13] They probably inhabited the country on the east side of the Sutlej, southward from Ferozpur; Pargiter F.E., *Op. cit.*, p. 312, note.

[14] They were an aboriginal tribe and are called mlechhas and dasyus in the Mbh. They were scattered over various tracts and gained their livelihood in various ways. Three divisions

Kālatoyakāḥ,[1] Aparāntāḥ,[2] Śūdrāḥ,[3] Pahlavāḥ,[4]
Carmakhaṇḍikāḥ,[5] Gāndhārāḥ,[6] Yavanāḥ,[7]

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of them are mentioned in the Mbh; viz.,(1) those who dwelt along the river Sarasvatī, (2) those who lived by fishing and (3) those who inhabited the mountains. The first group occupied the north portion of the desert as far east as Vinasan on that river, for it is said that the river perished there because of her hatred of them. The second group means those who lived by the sea and not simply on rivers, hence it would have inhabited the coast along the Rann of Kachh and the delta of the Indus. The context indicates that the third group were the mountaineers of the Aravalli Range and the hills of Malwa; but there was another section of this group which appears to have occupied the hilly tracts in the north or west of the Panjab. The descendants of all these Ābhīrāḥ [are the modern Ahirs who are scattered widely over Hindustan proper. Another body of Abhīrāḥ was found in Dekhan (see MKP 54.47). The Ābhīrāḥ are said in the HV to have been the chief inhabitants of the country from the Jumna to the Peninsula of Gujarat, Pargiter F.E., *Op. cit*., pp. 312-313, notes.

[1] Pargiter suggests the reading Bālāḥ and Kāthayāḥ (*Op. cit*., p. 313, note). The former occupied the northern portion of Sindh and were ousted from there about the middle of the seventh century A.D. and moved south-east; and the latter (the Kathaci of the Greek writers) occupied the Rechna Doab between the Chenab and Rāvī rivers and also probably the northern portion of Sindh; they have retained the former territory, but those who held the latter were driven from it about the middle of the seventh century A.D., and settled in the peninsula of Gujarat where they have given the name Kāthiāwāḍ to a district; Cunningham, ASR, Vol. II, pp. 33-37.

[2] Aparānta means " living at the western border ". A people of this name is mentioned in the Mbh; but the word, though it designates a people living in the extreme west, yet seems to have a general meaning in most passages (see MKP 54.52), and those passages which use it in a restricted sense do not agree—thus Aparānta is stated to be a country in the middle of sea (Raghu-Vaṃśa 4.58), yet the Aparāntāḥ in MKP 55.34 are placed in the Kūrma's tail, *i.e.* north of Sindhu and Sauvīra which are placed in MKP 55.30 in the right hind foot; (Pargiter F. E., *Op. cit*., p. 313, note), Cunningham was inclined to locate them in Northern Sindh and parts of West Rajputana (ASR, Vol. XIV, pp. 136, 137) which will satisfy MKP 55.34.

[3] Often linked together with the Ābhīrāḥ, and considered as dasyus and mlechhas, yet their women are alluded to in rather favourable terms. They were divided into the same three groups as the Ābhīrāḥ, viz. (1) men of the plains, (2) of the sea-coast and (3) of the hills, inhabiting much the same regions (see note to Ābhīrāḥ above). One group of Śūdrāḥ was known to the Greeks as Sudrakal (Pargiter F. E., *Op. cit*., pp. 313-314, note) and is placed by Cunningham in the middle of the triangle of the Panjab (Ancient Geography of India, Vol. I, pp. 214-218).

Opinions differ as to the exact location of their territory. For further details vide Law B. C., Indological Studies, pt. I, p. 34.

[4] The cal. ed. reads Pallavāḥ mistakenly. The Pahlavāḥ are understood to be the Pehlavi or ancient Persians; Pargiter F. E., *Op. cit*., p. 314, note.

[5] The name suggests identification with Samarkand; Pargiter F.E., *Op. cit*., p. 314, note.

[6] The whole of the lower basin of the Kabul river; Cunningham, ASR, Vol. II, p. 15 and map to p. 87.

[7] The cal. ed. reads Gabalāḥ. The word Yavanāḥ is supposed to have denoted the Greeks originally, but they appear to have been known in India long before Alaxander's time; Pargiter F. E., *Op. cit*., pp. 314-315, note.

Sindhu-Sauvīrāḥ,[1] Madrakāḥ,[2] Śatadrujāḥ,[3] Kaliṅgāḥ,[4] Pāradāḥ,[5] Hārabhūṣikāḥ,[6] Māṭharāḥ,[7] Bahubhadrāḥ, Kaikeyāḥ,[8] Daśamālikāḥ,[9] Settlements[10] of the Kṣatriyas, families of the Vaiśyas and Śūdras,[11] Kāṃbojāḥ,[12] Daradāḥ,[13] Barbarāḥ,[14] Aṅgalaukikāḥ,[15]

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[1] Pargiter writes the two words separately (Sindhus and Sauvīras). Sindhu meant the country along the Indus, but it has generally denoted the lower portion of that country, *i.e.* the modern Sindh more or less closely. In MKP 55.30, it is placed in the Tortoise's right hind foot, and it stretched down to the peninsula of Kāṭhiawāḍ, which is called the territory of Sindhu-Rāja in the HV. Sauvira was closely connected with Sindhu, for the two are often coupled together. He supposes that Sauvīra was rather the name of the people while Sindhu more properly denoted the territory. The Sauvīrāḥ might then have inhabited the northern part of Sindhu, and Sauvīra would have been that portion only of the larger area; Pargiter F. E., *Op. cit.*, p. 315, note; vide also Law B. C., *Op. cit.*, p. 296.

[2] Madra was the country around Sangala with the tracts on either side watered by the Chenab and Rāvī; Pargiter F. E., *Op. cit.*, pp. 315-316, note.

[3] Pargiter thinks that the Śakāḥ are one of the people meant here (see note to Śakāḥ below) for the VP (45.116) reads Śakāḥ and Hradāḥ; and the MP (113.41) reads Śakāḥ and Druhyāḥ. He also says that Hrada seems erroneous and that Druhyāḥ may be connected with Yayāti's son Druhyu, who was the King of the West; *Op. cit.*, p. 316, note.

[4] Pargiter suggests the reading Kulindāḥ (VP 45.116) (*Op. cit.*, p. 316, note). According to Cunningham, the Kulindaḥ or Kunindaḥ are the modern Kunets who occupy Kullu and the Simla hills and the slopes below along both sides of the Sutlej (ASR, Vol. XIV, pp. 116, 125-130).

[5] A hill tribe dwelling in the western portion of the Himalayas; Pargiter F. E., *Op. cit.*, p. 317, note.

[6] Pargiter suggests the reading Hārahūṇakāḥ, a people Placed outside India on the West; *Op. cit.*, p. 317, note.

[7] Pargiter thinks the reading to be Ramaṭāḥ, Ramaṭhāḥ, or Rāmaṭhāḥ, who were a western people, and the Ramaṇāḥ to be the same people as these; *Op. cit.*, p. 317, note.

[8] These people were called Kekayāḥ, Kaikayāḥ and Kaikeyāḥ. They inhabited the Panjab and appear to have joined the Madrāḥ, for the two are sometimes coupled together, and MKP 55.42, 45 place them both in the tortoise's left side. Their capital was Rāja-gṛha or Giri-vraja Lassen places the Kaikeyāḥ between the Rāvī and Bias rivers (vide Pargiter F. E., *Op. cit.*, p. 138, note). Cunningham, however, dissents and places them on the line of the Jhelum, west of the Bāhikāḥ, and identifies Giri-vraja with Girjak, which was the ancient name of Jalalpur on that river (ASR, Vol. II, p. 14).

[9] The word means the ten tribes of Mālikāḥ (Pargiter F. E., *Op. cit.*, p. 318, note), who may perhaps be identified with the Malli (Cunningham, ASR, Vol. II, p. 37).

[10] A military colony or settlement in a foreign country; Pargiter F. E., *Op. cit.*, p. 318, note.

[11] The Śūdra caste and not race; Pargiter F. E., *Op. cit.*, pp. 318-319, notes.

[12] In the extreme north of the Panjab beyond the Indus; Pargiter F. E., *Op. cit.*, p. 318, note.

[13] The modern Dardistan, the country north of Gāndhāra and north-west of Kāśmīr; Pargiter F. E., *Op. cit.*, pp. 318-319, note.

[14] Any barbarous race; mainly a western or north-western race; but also found in the east or north-east of India; and seemingly also in the south; Pargiter F. E., *Op. cit.*, p. 319, note.

[15] The cal. ed. reads Harṣa-varddhaṇāḥ (57.38). Pargiter is inclined to read here Utsava-saṅketāḥ, a people mentioned in the Mbh in the north among the hills and west; also in the south; and the Raghu vaṃśa places them in the Himalayas (4.78); *Op. cit.*, p. 319, note.

Cīnāḥ,[1] Tuṣārāḥ,[2] Pahlavāḥ,[3] Bāhyatodarāḥ,[4] Ātreyāḥ,[5] Bharadvājāḥ,[6] Puṣkalāḥ,[7] Kaśerukāḥ,[8] Lampākāḥ,[9] Śūlakārāḥ,[10] Culikāḥ,[11] Jāguḍāḥ,[12] Aupadhāḥ,[13] Animadrāḥ, the races of the Kirātās,[14] Tāmasāḥ,[15] Haṃsamārgāḥ, Kāśmīrāḥ,[16]

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[1] The Chinese; but Cina comprised the country of Tibet along the whole range of the Himalayas; Pargiter F. E., *Op. cit.*, p. 319, note.

[2] The cal. ed. reads Tukhārāḥ (57.39). Tuṣārāḥ and Tukhārāḥ seem to mean the same people. They were an outside northern race boardering on the Himalayas (Pargiter F. E., *Op. cit.*, p. 320, note). Lassen identifies them with the Tochari, and places them on the north side of the Hindu Kush (Ind. Alt., Map).

[3] The cal. ed. reads 'Bahulāḥ' (57.39) which means 'populous' here. Pargiter thinks the reading Pahlavāḥ to be probably erroneous. They have been mentioned in MKP 54. 36; *Op. cit.*, p. 320, note.

[4] The cal. ed. reads Vāhyatonarāḥ (*i.e.* races of men outside) instead (57.39). Pargiter considers the reading 'Bāhytodarāḥ' as erroneous; *Op. cit.*, p. 320, note.

[5] Probably the Ātreya gotra of Brahmins formerly living perhaps in Sirmour or Garhwal; Pargiter F. E., *Op. cit.*, p. 320, note.

[6] Bharadvāja is often mentioned in the Mbh in connection with the upper part of the Ganges near the hills. The Bharadvājāḥ were his descendants, living in Garhwal or Kumaon; Pargiter F. E., *Op. cit.*, p. 320, note.

[7] Puṣkala suggests Puṣkalāvatī or Puṣkarāvatī, the ancient capital of Gāndhāra (Cunningham, Ancient Geography of India, Vol. I, p. 49).

[8] The cal. ed. reads Kuśerukāḥ (57.39).

[9] Cunningham says that Lampāka is the modern Lamghan, north-east of Kabul (Cunningham, Ancient Geography of India, Vol. I, pp. 17, 27).

[10] Probably the Sunuwars, a cultivated tribe of Nepal, forming part of the highest class; Pargiter F. E., *Op. cit.*, p. 321, note; Risley H., Castes and Tribes of Bengal, Vol. II, p. 281.

[11] In MKP 55.37, Culikāḥ are placed in the Tortoise's tail at the westernmost part of India.

[12] They appear to be in the north or east of Kāśmīr; Pargiter F. E., *Op. cit.*, p. 322, note.

[13] Pargiter thinks the reading to be Āpavāḥ, the descendants of Vasiṣṭha; Pargiter F. E., *Op. cit.*, p. 322, note.

[14] The word Kirāta is the same as the modern names Kirātī and Kirāntī which means "a native of the Kirānta-deśa or mountainous country lying between the Dudkosi and the Karki rivers in Nepal. The term includes the Khambu, Limbu and Yakha tribes; and the Danuar, Hayu and Thami also claim to be Kiranti," but their claim is disputed by the first three tribes which are superior. But formerly they had a much larger range and were spread along the greater part of the southern side of the Himalayas. They formed a group of closely allied yet distinct tribes or clans; for in the Mbh two separate Kirāta Kings are named, seven Kings are alluded to, "all the Kirātāḥ" are spoken of, and they are mentioned thrice in the Bhīṣma-parva list. Their chief territory was among the mountains Kailāsa, Mandara and Haima, *i.e.*, the region around Lake Mānasa. They were allied to the Tanganāḥ and Pulindāḥ; Pargiter F. E., *Op. cit.*, pp. 322-323, note.

[15] Not found in the dictionary. The VP (45.120) reads Tomarāḥ and the Mbh agrees. The MP (120.57-59) places the Tomarāḥ and the Haṃsamārgāḥ in the east of Tibet; Pargiter F. E., *Op. cit.*, p. 323, notes.

[16] The people of Kāśmīr; Pargiter F. E., *Op. cit.*, p. 323, note.

Tumaṇāḥ,[1] Śūlikāḥ,[2] Kuhakāḥ,[3] Urṇāḥ[4] and Dārvāḥ.[5]

The eastern deśas (or janapadas) are :—Abhrārakāḥ,[6] Mudgarakāḥ.[7] Antargiri,[8] Bahirgirāḥ,[9] Plavaṅgāḥ,[10] Raṅgeyāḥ,[11] Māladāḥ,[12]

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[1] The cal. ed. reads Tuṅgaṇāḥ (57.41). Pargiter prefers Taṅgaṇāḥ (VP 45.120). They are said to have occupied the upper part of the valley of the river Sarayū; Pargiter F. E., *Op. cit.*, p. 323, note.

[2] The people on the Oxus in Turkestan; Pargiter F. E., *Op. cit.*, pp. 323-324, notes.

[3] Pargiter suggests Kuhūkāḥ here, and says that Kuhūka would be the same as Kuhū (*Op. cit.*, p. 324, note). The Kuhūs are mentioned in the MP (120,46-48) as a people on the line on the Indus.

[4] A country Urṇa-deśa is placed by Lassen on the Sutlej, north of Garhwal (Ind. Alt., Map). The whole of the upper Sutlej valley is now called Nari-Khorsum or Hūṇadeśa (Pargiter F. E., *Op. cit.*, p. 324, note).

[5] The cal. ed. reads Darvāḥ (57.42). They were a northern people and are generally associated with the Trigartāḥ, Daradāḥ and other tribes in the north of Panjab. A river or town called Darvī is mentioned in the Mbh and therein a tīrtha Darvī-Saṅkramaṇa is placed between the sources of the Jumna and Indus; and this tract perhaps was their territory (Pargiter F. E., *Op. cit.*, p. 324). But Lassen places the Darvāḥ between the Indus and Jhelum in the north-west of Kāśmīr (Ind. Alt., Map.).

[6] The cal. ed. reads Adhrārakāḥ (57.42). Pargiter prefers Aṅgāḥ and Vaṅgāḥ instead (MP. 113.44); *Op. cit.*, p. 324, note. See note to Plavaṅgāḥ below.

[7] The cal. ed. reads Mudakarāḥ (57.42), these names do not occur elsewhere, except Madgurāḥ; " divers " are mentioned in a totally different connection in the HV. Seemingly the word should be connected with Modagiri in the Eastern region where a kingdom once existed; Pargiter thinks it to be the modern Mungir (commonly Monghyr) on the Ganges in Behar, where there is a small out-crop of hills; for details vide *Op. cit.*, pp. 324, 325, notes.

[8] The cal. ed. reads Antargiryaḥ (57.42). The Antargiri is identified with the Rajmahall hill (in the modern district of Santhal Parganas) which form a marked natural division between Aṅga and Vaṅga; Pargiter F. E., *Op. cit.*, p. 325, note.

[9] " Those who dwell outside the hills ". It may probably refer to the southern portions of the Bhāgalpur and Monghyr districts and the lands bordering thereon to the south in the Santhal Paraganas and Hazaribagh; Pargiter F. E., *Op. cit.*, p. 325, note.

[10] The cal. ed. reads Pravaṅgāḥ (57.43) *i.e.* " those who are in front of Vaṅgaḥ ", *i.e.* Aṅgaḥ. The MP reads Aṅgāḥ and Vaṅgāḥ (113.44). Aṅga comprised the modern districts of Bhāgalpur and Monghyr, excluding the extreme north and south portions; the ancient name Aṅga dropped out of use and Bihar (of Buddhist origin) has usurped its place; Pargiter F. E. *Op. cit.*, p. 325, note.

[11] A mistake for vaṅgeyāḥ (VP 45.122), the people of Vaṅga or Baṅga, the original of the modern Bengal. Vaṅga comprised the northern portion of Western and Central Bengal, *i.e.* the modern districts of Birbhum, Moorshedabad, Bardwan and Nuddea. In later times the name was extended over the whole of Central Bengal; Pargiter F. E., *Op. cit.*, p. 326, note.

[12] The cal. ed. reads Mānadāḥ instead (57.43). Pargiter prefers the reading Māladāḥ (VP. 45.122). (*Op. cit.*, p. 326, note), the people of the modern district of Māldāḥ, in which the old cities of Gauṛ and Paṇḍua are situated, while the town Māldāḥ itself is old. (Cunningham, ASR, Vol. XV, p. 77).

Mālavartikāḥ,[1] Brāhmottarāḥ,[2] Pravijayāḥ,[3] Bhārgavāḥ,[4] Geyamallakāḥ,[5] Prāgjyotiṣāḥ,[6] Madrāḥ[7] Videhāḥ,[8] Tāmraliptakāḥ,[9] Mallāḥ,[10] Magadhāḥ,[11] and Gomedāḥ.[12]

The janapadas (or deśas) of the dakṣiṇāpatha[13] are: Pāṇḍyāḥ,[14] Keralāḥ,[15]

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[1] The cal. ed. reads Mānavartikāḥ (57.43). According to Pargiter Mānavrajakāḥ are meant here. It means either "people who live decorously" or "people who are devoid of decorum". It refers probably to a wild tribe in a state of nature; or Mānavartika (Mānavartin) may mean Manbhum (Manbhūmi) a district in West Bengal; *Op. cit.*, p. 326, note.

[2] Brāhmottarāḥ (57.43) according to the cal. ed. Pargiter prefers here Suhmotkalāḥ, "the Suhmas and Utkalas". Suhma corresponds with the modern districts of Midnapur and Bankura and perhaps also Purulia and Manbhum in West Bengal. The Utkalas were a rude tribe of very early origin. Utkala comprised the southern portion of Chutia Nagpur, the northern tributary states of Orissa and the Balasore district; *Op. cit.*, p. 327, note.

[3] Pargiter thinks them to be the same as the Prāvṛśeyāḥ; *Op. cit.*, p. 327, note.

[4] Perhaps an off-lying branch of the Bhārgava race in the East; Pargiter F. E., *Op. cit.*, p. 310, note.

[5] Jñeyamallakāḥ, according to the cal. ed. 57.44.

[6] The whole of North Bengal proper; Pargiter F. E., *Op. cit.*, pp. 328-329, notes.

[7] Their territory corresponds to the modern Chutia Nagpur with the exception of its southern portions; Pargiter F. E., *Op. cit.*, p. 329, note.

[8] Videh comprised the northern portions of North Behar from the river Gaṇdak to the river Kauśikī or Kośī (Cunningham, ASR, Vol. XVI, p. 34 and Map), but its western boundary was the Sadānīrā, and Videha seems to have extended from the Rapti to the Kośī; and northwards it extended close to the Himalayas, and on the south it was bounded by a kingdom, the capital of which was Vaiśāli, or the modern Besarh which is about 27 miles north of Patna (Pargiter F. E., *Op. cit.*, pp. 329-330, notes).

[9] The country Tāmralimpṭaka corresponds to the eastern part of the present district of Midnapur; Pargiter F. E., *Op. cit.*, p. 330, note.

[10] They appear to be the Māles (properly Māls) and Māl Pahāriyas, two dravidian tribes which now inhabit the Rajmahall and Ramgarh hills in Western Bengal; Pargiter F. E., *Op. cit.*, p. 330, note.

[11] Magadh comprised the present districts of Gayā and Patna; Pargiter F. E., *Op. cit.*, pp. 330-331, note.

[12] Gomantāḥ (57.44), according to the cal. ed.

[13] Dakṣināpatha generally means South India below the Vindhya Range, and a line from Amarakaṇṭaka to the north of Orissa; Pargiter F. E., *Op. cit.*, p. 331, note.

[14] Puṇḍrāḥ (57.45), according to the cal. ed. Pargiter prefers Pāṇḍyāḥ here. Pāṇḍya comprised the modern districts of Madurā and Tinnevelly. The capital was Mathurā, the modern Madurā. The Pāṇḍyāḥ belong to the Dravidian family, but according to HV, they were descendants of the Paurava race; it says Pāṇḍya, Kerala, Kula and Cola were four brothers, and gave origin to the four peoples of those name; *Op. cit.*, p. 331, note.

[15] The cal. ed. reads Kevalāḥ (57.45) mistakenly. Keralāḥ were a forest tribe, and appear to have occupied the whole of the west coast from Calicut to Cape Comorin; Pargiter F. E., *Op. cit.*, p. 331, note.

Colāḥ,[1] Kuntyāḥ, Śailūṣāḥ,[2] Mūṣikāḥ,[3] Kumārāḥ,[4] Vanāvāsakāḥ,[5] Mahārāṣṭrāḥ,[6] Māhiṣikāḥ,[7] Kaliṅgāḥ,[8] Ābhīrāḥ,[9] Vaiśikyāḥ,[10] Āṭavyāḥ,[11] Śabarāḥ,[12] Pulindāḥ,[13] Vindhyamāleyāḥ,[1] Vaidarbhāḥ.[2] Daṇḍakāḥ,[3] Paurikāḥ,[4] Maulikāḥ, Aśmakāḥ,[5] Bhogavarddhanāḥ,[6] Naiṣikāḥ, Kuntalāḥ,[7] Āndhrāḥ,[8] Udbhidāḥ and Vanadārakāḥ.

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[1] Instead of Colāḥ and Kuntyāḥ, the cal. ed. reads Golāṅgulāḥ (57.45). The proper readings is Colāḥ and Kolāḥ. Cola comprised the modern districts of Tanjore, Trichinopoly, Pudukota and South Arcot. The position of the Kolāḥ is uncertain. They are probably the Koravas or Kurus, vagrant tribe in Madras; Pargiter F. E., *Op. cit.*, pp. 331-332, notes.

[2] The MKP 55.20 mentions the Śailikāḥ. The name Śaila occurs in the Vana-parva of the Mbh, perhaps as the name of a country near Pāṇḍya in the extreme south, so that Śailikāḥ might mean its people; Pargiter F. E., *Op. cit.*, p. 332, note.

[3] The Bhīṣma-parva list mentions these people in the same connection, and another Southern people called Mūṣakāḥ twice. The MKP mentions instead of them the Ṛṣikāḥ in the South (55.27) and the Mṛṣikāḥ in the South-east (55.27). The former appear to have been well-known, there being one people of that name in the North in the Epics and the MP 120.53; and another in the South in the Rām. and the HV; Pargiter F. E., *Op. cit.*, p. 332, note.

[4] The cal. ed. reads Kusumāḥ instead (57.46). Pargiter suggests the reading Kurumbāḥ or Kurubāḥ. The ancient Kurumbāḥ or Pallavāḥ occupied a territory which comprised the modern districts of Madras, Chingleput, North and South Arcot, Salem and South-east portion of Mysore, with Kāñcī, the modern Conjeveram, for their capital, and their power attained its zenith about the 7th century or two later. After their overthrow they were scattered far and wide, and are numerous now in most of the districts south of the river Kitsna in the middle and eastern parts of the Madras Presidency and in Mysore; Pargiter F. E., *Op. cit.*, p. 332, note.

[5] The cal. ed. reads Nāmavāsakāḥ (57.46). Pargiter prefers Vanavāsakāḥ, *i.e.* " Forest-dwellers ", which may include several races who inhabited the great southern forests; or it may denote the people of the kingdom called Vanavāsin in the Dekhan. Perhaps they may be identified with the Banjaris or Lambadis, the great travelling traders of South India, and supposed to be the descendants of Bālin and Sugriva, the Vānara Kings in the Rām.; *Op. cit.*, p. 333, note.

[6] The people of Mahārāṣṭra, the modern Marāṭhās in the south. (Pargiter F. E., *Op. cit.*, p. 333, note). It comprised nearly the western half of the Dekhan between the 16th and 20th parallels of latitude, with its capital at Kalyan; (Cunningham, Ancient Geography of India, Vol. I, p. 553).

[7] Māhiṣakāḥ (cal. ed. 57.46); same as the Māhiṣmakāḥ, *i.e.* the people of Māhiṣmati, situated on Narmadā at a place where the Vindhya and the Ṛkṣa mountains (the Satpura range) contract the valley. It is identified with the Māndhātā; Pargiter F. E., *Op. cit.*, pp. 333-334, notes.

[8] Kaliṅga comprised the modern province of Orissa and the district of Ganjam and probably also that of Vizagapatam; Pargiter F. E., *Op. cit.*, p. 334, note.

[9] An off-lying branch of this aboriginal race; Pargiter F. E., *Op. cit.*, p. 334, note.

[10] Or Saha Vaiśikyāḥ (54.47).

[11] The cal. ed. reads Āḍhakyāḥ (57.47)

[12] The Śabarāḥ are an aboriginal tribe, according to some Dravidian, and according to others Kolarian. They are mentioned rarely in the Epics where they are represented as dwelling in Central India and the Dekhan, as being wicked Dasyus, and as practising evil customs. They are still found scattered in those parts and also towards Orissa, under the names Sabar, Saur, Suir, etc. In the Madras Presidency they are found chiefly in the Ganjam and Vizagapatam districts; Pargiter F. E., *Op. cit.*, p. 335, note.

[13] These people are mentioned in MKP 54.50 as being also in the West, and there appears

The aparānta (deśas) are :—Sūryārakāḥ,[9] Kālibalāḥ,[10]

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to have been a Northern branch of them in the Himalayas. This Southern branch seems from the Mbh to have occupied the middle portion of the Dekhan and extended eastward where they had a great city. They were an aboriginal tribe, for they were mlechhas; Pargiter F. E., *Op. cit.*, p. 335, note.

[1] The cal. ed. reads Vindhyamauleyāḥ (57.47). This may be read as an adjective to "Pulindāḥ"; Pargiter F. E., *Op. cit.*, p. 335, note.

[2] Vidarbha was one of the most ancient and renowned kingdoms in the Dekhan. It comprised the valley of the Payoṣṇī, the modern Pūrṇā and the middle portion of the Tapti and corresponded to the western part of the modern Berar and the valley-country west of that. For details vide Pargiter F. E., *Op. cit.*, pp. 335 f., note.

[3] They were the inhabitants of the forest region called Daṇḍakāranya. Daṇḍaka originally was the name of the immense forest, where Rāma went in banishment, and which is described in the Rām. as covering the whole of Central India from Bundelkhaṇḍa on the north to Southward of the Godāvarī (JRAS, 1894, p. 241); but as this forest was gradually cleared away by the spread of the Aryan colonies, its limits diminished till at least Daṇḍaka denoted only the country around the sources of the Godāvarī and lower part of the Tapti. It could have been only at this stage that its inhabitants could well have been described by the name Daṇḍakāḥ, and it is no doubt the people of that moderate area who are meant here; Pargiter F. E., *Op. cit.*, p. 336, note.

[4] The people of Purika, situated on the northern slope of the Ṛkṣa mountains in Māhiṣmati ; Pargiter F. E., *Op. cit.*, p. 336, note.

[5] These people are mentioned in the Epics; and are placed in the MKP 55.7 in the middle of India. They may have been the descendants of Aśmaka, who was the son of King Kalmāṣapāda Saudāsa's queen Madayantī by Vasiṣṭha, and who found the town Paudanya; Pargiter F. E., *Op. cit.*, p. 337, note.

[6] Perhaps it may be connected with the southern Utsava-Saṅketāḥ; Pargiter F. E., *Op. cit.*, p. 337, note.

[7] The people of the Dekhan (Pargiter F. E., *Op. cit.*, p. 337, note). It appears that Kuntala lay in the region between Belgaum and Bellary (Fleet J. F., ASWI, No. 5, p. 6; and No. 10 by Burgess J., p. 72, note).

[8] The cal. ed. reads Andhāḥ (57.48) mistakenly. The Āndhrāḥ or Andhrāḥ were a rude race in early times; but they established a kingdom in the third and second centuries B.C. (Pargiter F. E., *Op. cit.*, p. 337, note). In the seventh century A.D., it comprised the eastern portion of the Nizam's territory with its capital at Warangal (Cunningham, Ancient Geography of India, Vol. I, p. 736). Another capital was Dhenukākaṭa which is Dharaṇikoṭa near Amarāvatī on the Kistna (Burgess J. ASWI, No. 10). For details vide Pargiter F. E., *Op. cit.*, p. 337, note.

[9] Śūrpārakāḥ (VP 45.128) is the correct reading. Sūrpāraka or Śūrpāraka was the country in the West where Rāma Jāmadagneya dwelt. Dr. Burgess has identified it with the small modern town Sūparā near Bassein, north of Bombay. The country Śūrpāraka comprised the litforal tract from about Bassein to about the river Narmadā (ASWI, No. 10, p. 31).

[10] Perhaps this is to be connected with Kalwan, a town about 37 miles north of Nasik; Pargiter F. E., *Op. cit.*, p. 338, note.

Durgāḥ,[1] Amīkaṭāḥ,[2] Pulindāḥ,[3] Sumīnāḥ, Rūpapāḥ, Svāpadāḥ,[4] Kurumīnāḥ, all the Kaṭhākṣarāḥ, (Kāraskarāḥ,[5] Lohajaṅghāḥ, Vājeyāḥ, Rājabhadrakāḥ), Tosalāḥ, Kosalāḥ, Traipurāḥ, Vidiśāḥ, (Tuṣārāḥ, Tuṃburāḥ, all the Kāraskarāḥ), Nāsikyāvāḥ,[6] those on the north of Narmadā, Bhīrukachrāḥ[7] Māheyāḥ[8] Sārasvatāḥ,[9] Kāśmīrāḥ[10] Surāṣṭrāḥ,[11] Āvantyāḥ[12] and Arbudāḥ.

The inhabitants of the Vindhya[13] are :— Sarajāḥ,[14] Karūṣāḥ,[15]

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[1] Perhaps this is to be connected with Ḍuṅgarpur, a town and State about 90 miles north-east of Ahmedabad; Pargiter F. E., *Op. cit.*, p. 338, note.

[2] Anīkaṭāḥ (cal. ed., 57.50).

[3] This branch would be among the hills south-west of Malwa or the southern portion of the Aravalli hills probably; Pargiter F. E., *Op. cit.*, p. 338, note.

[4] This, as the name of the people, is not in the dictionary, but Śvapaca, "dog-cooking" (=Śvapāka) occurs as the name of a degraded tribe in MS 10.19, 51.

[5] The names from Kāraskarāḥ to Karaskarāḥ do not occur in the cal. ed.

[6] This is not in the dictionary. The VP (45.130) reads "Nāsikyāḥ and others"; this agrees with the Nāsikyāḥ of MKP 55.24, except that the latter are placed in the south. The Nāsikyāḥ are the people of Nasik, which is an ancient and sacred city north-east of Bombay; Pargiter F. E., *Op. cit.*, p. 339, note.

[7] Same as Bhṛgukacchāḥ (55.21) (Pargiter F. E., *Op. cit.*, p. 339, note). Greek Barugaza, the modern Bharuch or Broach, a large town near the mouth of Narmadā (Cunningham, Ancient Geography of India, Vol. I, p. 699).

[8] They dwelt along the river Mahī, north of Baroda; Pargiter F. E., *Op. cit.*, pp. 339-340, notes.

[9] "The people who dwell along the river Sarasvatī", which is the small river flowing into the sea at Prabhāsa, the modern Somanāth in the peninsula of Kāṭhiawād; Pargiter F. E., *Op. cit.*, p. 340, note.

[10] This name is altogether out of place here and the Kāśmīrāḥ have been mentioned in their proper position in MKP 54.41. The VP (45.131) and the MP (131.51) read Kachhviyāḥ which indicates the correct reading. They are the people of Kachha, the modern Kachh or Kutch; Pargiter F. E., *Op. cit.*, p. 340, note.

[11] Surāśṭra is the country frequently mentioned in the Mbh. It included the peninsula of Kāthiāwād and the country around the Gulf of Cambay—*i.e.* not quite all the modern territory called Gujarat. The old name survives in the town Surat near the mouth of the Tapti; Pargiter F. E., *Op. cit.*, p. 340, note.

[12] Pargiter prefers Ānartāḥ (VP 131 and MP 113.51) as they are placed by the MKP 55.30 in the Tortoise's right hind foot. Ānarta was the country which had for its capital Dvārakā or Dvāravatī or Kūśa-sthalī, the modern Dvārkā on the sea-shore at the extreme west of the peninsula of Kāṭhiāwād; Pargiter F. E., *Op. cit.*, p. 340, note.

[13] The cal. ed. reads Vindhyanivāsināḥ (57.53) mistakenly. Vindhya here denotes the whole mountain chain from Gujarat eastwards; Pargiter F. E., *Op. cit.*, pp. 340-341, note.

[14] Mālavāḥ (VP 45.132; MP 113.52) is the correct reading. Mālava denoted the upper portion of Malwa bordering on the Vindhyas, west of Avantī; Pargiter F. E., *Op. cit.*, p. 341, note.

[15] Karūṣa was a hilly country south of Kāśī and Vatsa, between Cedi and Magadha; *i.e.*

Keralāḥ[1] Utkalāḥ,[2] Uttamarṇāḥ,[3] Daśārṇāḥ[4] Bhojyāḥ,[5] Kiṣkindhakāḥ,[6] Tumbarāḥ,[7] Tumbulāḥ,[8] Patavīs,[9] Naiṣadhāḥ,[10] Annajāḥ,[11] Tuṣṭikārāḥ,[12] Vīrahotrāḥ[13] and Avantīs[14]—all those janapadas occupy the plateau of the Vindhya.

The deśas sheltered by the mountains are :—Nīhārāḥ,[15] Haṃsa-

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it comprised the hilly country of which Rewā is the centre, from about the river Ken on the west as far as the confines of Behar on the east; Pargiter F. E., *Op. cit.*, p. 341, note.

[1] This must be incorrect, for the Keralāḥ were a wellknown people in the South; Pargiter F. E., *Op. cit.*, p. 341, note. See also note to Keralah above.

[2] See note to Brāhmottarāḥ above.

[3] The Uttamāḥ are mentioned in the Bhīṣma-parva list and are no doubt the same people; Pargiter F. E., *Op. cit.*, p. 342, note.

[4] They formed a well-known kingdom in early times, and inhabited the country watered by the river Daśārṇā, the modern Dasan, a tributary of the Jumna; Pargiter F. E., *Op. cit.*, p. 342, note.

[5] Or better, Bhojāḥ, (VP 45.132; MP 113.52), which had more than one application. As a Yādava tribe they dwelt in Kṛṣṇa's kingdom in Surāṣṭra; Bhojāḥ inhabited Mṛttikāvatī, which seem to have situated somewhere on the north-eastern limits of the modern Gujarat. These may be the Bhojāḥ mentioned in the text, inhabiting the extreme western end of the Vindhya range; Pargiter F. E., *Op. cit.*, p. 342, note.

[6] The cal. ed. reads Kiṣkindhakāḥ (57.53), but Pargiter prefers Kiṣkindhakāḥ who are the same as the Kaiṣkindhyāḥ (55.18). The Kiṣkindhakāḥ mentioned in the HV may be the people intended here; Pargiter F. E., *Op. cit.*, p. 342, note.

[7] The cal. ed. reads Tumburāḥ (57.54). In the HV (V. 310-311), they are mentioned as a wild aboriginal tribe who inhabited the slopes of the Vindhya mountains.

[8] A tribe closely allied to the last; Pargiter F. E., *Op. cit.*, p. 343, note.

[9] They seem to be the same as the Paṭaccarāḥ mentioned several times in the Mbh; Pargiter F. E., p. 309, note and p. 343, note.

[10] Niṣadhāḥ (VP. 45.133), the people of Niṣadha, which comprised the country both of the Vindhyas between longitude 74° and 75°, with Avanti to the north-east and Vidarbha to the south-east; its capital was probably in the Tapti valley; Pargiter F. E., *Op. cit.*, pp. 343-344, notes.

[11] Anūpāḥ (VP. 45.134) is the correct reading. Anūpa country rests on the Vindhyas and borders on the sea, and is the tract on the east of the Gulf of Cambay, north of the Narmadā. It lay beyond and south of Surāṣṭra; Pargiter F. E., p. 344, note.

[12] The correct reading is Tuṇḍikerāḥ (VP. 45.134). These people occupied a little north of the Narmadā at nearly long. 79° E; Pargiter F. E., *Op. cit.*, p. 344, note.

[13] Vītihotrāḥ (VP. 45.134; MP. 113.54) is the correct reading. They probably occupied a part of the upper Narmadā valley; Pargiter F. E., *Op. cit.*, p. 344, note.

[14] Avantī comprised the region of the sources of the Chambal and the country south-westward as far as the Sātapurā range; Pargiter F. E., *Op. cit.*, pp. 344-345, note.

[15] The modern Newars who inhabit the great valley of Nepal and its vicinity, and who were the owners of the country prior to the Gurkha invasion; Pargiter F. E., JBAS, Vol. LXIII, pt. I, pp. 213, 214, 217.

mārgāḥ,[1] Kurus,[2] Gurgaṇāḥ,[3] Khasāḥ,[4] Kuntaprāvarṇāḥ,[5] Urṇāḥ,[6] Dārvāḥ,[7] Kṛtrakāḥ,[8] Trigarttāḥ,[9] Gālavāḥ,[10] Kirātāḥ[11] and Tāmasāḥ.[12]

And here (in the Bhārata-varṣa) is established the law of the four ages, the kṛta, tretā and others. It is constituted with a four-fold conformation. On its south, west and east is the great ocean, and the Himavat is on its north like the string of the bow. This Bhārata-varṣa is filled with every kind of seed. It has the Brahmatva, Amaratva, Devatva and Martyatva. It has various kinds of wild animals, cattle and aquatic animals and all creeping things. From it are produced all immovable things together with good or bad things. No other land of actions exists among the worlds. Even the gods wish to become men on the earth after their fall from their divine condition, since a man does actions which the gods and the demons cannot do.

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[1] See note to Tāmasāḥ above.

[2] They are probably the Uttara Kurus. They seem to have been the stock from which the Kurus of Madhya-deśa separated off. They seem to have occupied the uppermost valleys of the Indus near its sources, with Kailāsa lying beyond; and fervid imagination also placed them close to Mount Meru on its north side or in the region of Hari-varṣa, and declared that men could not enter their sacred land; Pargiter F. E., *Op. cit.*, p. 345, note.

[3] The modern Guruṅgāḥ, an important tribe of Tatar race, who dwell now throughout Nepal, but whose territory was formerly the country about Lamzung, Chandrung and Silkis, west of the great valley of Nepal; Pargier F. E., JBAS, Vol. LXIII, pt. I, pp. 213, 217 and 223-229.

[4] Mentioned generally as a half-civilised tribe outside India. The Khasāḥ in the text may be identified with the Khas, who were formerly a small clan but have developed into the predominant military order of the kingdom of Nepal through inter-marriages with Brahmins; Pargiter F. E., *Ibid.*, pp. 217-223.

[5] The proper reading is Karṇaprāvaraṇāḥ, " those who cover themselves with their ears ", a people mentioned several times in the Mbh. They are identified with the Ulukāḥ who dwelt in the Himalayas, and formed a kingdom in the time of the Pāṇḍavas, but it seems impossible to fix their position more definitely than somewhere in Nepal; Pargiter F. E., *Op. cit.*, p. 346, note.

[6] See note to Urṇāḥ above.

[7] Same as Dārvāḥ (54.42); Pargiter F. E., *Op. cit.*, p. 346, note.

[8] Same as Sakṛdgrahāḥ or Sakṛdgrāhāḥ, a terrible mlechha tribe in the North. There appear to be no data to fix their position unless they may be connected with the Sakṛnnandā, which seems to be a river in the east of Nepal. The text might be read as " and the Kṛtrakāḥ "; Pargiter F. E., *Op. cit.*, pp. 346-347, note.

[9] Trigarta must have comprised the country from Amballa and Pattiala to the river Bias, *i.e.* the Jalandhar, Doab and the country south-east of that (Pargiter F. E., *Op. cit.*, p. 347, note). Cunningham includes Kangra also (ASR, Vol. II, p. 16 and Vol. XIV, pp. 116, 117).

[10] The descendants of sage Gālava; Viśvāmitra's son, or they took their name from him; Pargiter F. E., *Op. cit.*, p. 347, note.

[11] See note to Kirātāḥ above.

[12] See note to Tāmasāḥ above.

Those who are involved in the fatters of such action, who are eager to proclaim their own deeds, and who are possessed of a small portion of happiness perform no action at all (54.5-64).

Bhārata (II)— The lord Viṣṇu in the form of Kūrma resides in the Bhārata-varṣa which is divided into nine parts, facing eastwards. The different nakṣatras, countries (viṣayāḥ) and rāśīs contained in the different limbs of Kūrma's body are as follows:—

The people called Vedimadrāḥ,[1] Rimāndavyāḥ,[2] Śālvāḥ,[3] Nīpāḥ,[4] Śakāḥ,[5] Ujjihānāḥ,[6] Ghoṣā-saṃkhyāḥ,[7] Khaśāḥ,[8] Sārasvatāḥ,[9] Matsyāḥ,[10] Śūrasenāḥ,[11]

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[1] The cal. ed. reads Vedamantrāḥ (58.6) referring perhaps to Brahmāvarta; Pargiter F. E., *Op. cit.*, p. 349, note.

[2] The cal. ed. reads Vimāṇḍavyāḥ (58.6).

[3] Śālva was the country along the western side of Arvalli hills, and it seems to have contained another city called Marttikāvata (or Mṛttikāvatī?), which is probably the same as the Mṛttikāvatī under Bhojyāḥ above; Pargiter F. E., *Op. cit.*, pp. 349-350, note.

[4] They began with King Nīpa of the Paurava race, who established his dynasty in Kāmpilya, the capital of southern Pāñcāla, about 12 or 15 generations anterior to the Pāṇḍavas (Pargiter F. E., *Op. cit.*, p. 350, note) Kāmpilya is the modern Kāmpil on the old Ganges between Budaon and Farokhabad (Cunningham, ASR, Vol. I, p. 255).

[5] Originally an outside race; often mentioned in the Mbh, their home lay to the north-west, and they are generally identified with the Scythians (Latin Sacae). They penetrated into India by invasions, and a branch is mentioned in the eastern region, apparently in Behar; Pargiter F. E., *Op. cit.*, p. 350, note.

[6] Perhaps the town Urjihāna situated south-east of Varaṇasthala, which is the same as Hastinapura, or near it; and in that direction there is a town called Ujhani about 11 miles south-west of Budaon; Pargiter F. E., *Op. cit.*, p. 351, note.

After Ujjihānāḥ, the Purāṇa reads Vatsa (55.6). Pargiter suggests here Vatsāḥ. Vatsa or Kausamha comprised the lower part of the Ganges and Jumna Doab and also probably the tract south of that, on the other side of Jumna; Pargiter F. E., *Op. cit.*, p. 307, note, and p. 351, note.

[7] An adjective to Khaśāḥ; Pargiter F. E., *Op. cit.*, p. 351, note.

[8] Or Khasāḥ. They were an outside people on north as already mentioned above. In the Mbh they are placed between Meru and Mandara near the river Śailodā, *i.e.* somewhere in Western Thibet. According to the MP (120. 19-23) the river Śailodakā rises at Mount Aruṇa which is west of Kailāsa and flows into the western sea. Khaśa has been connected with Kashgar. The Khaśāḥ made inroads into India for they are classed among the Panjab nations in Mbh, and they are mentioned in the text here as settled in Madhyadeśa; Pargiter F. E., *Op. cit.*, p. 351, note.

[9] " Those who live along the Sarasvatī " *i.e.* the sacred river north of Kuru-kṣetra; Pargiter F. E., *Op. cit.*, p. 351, note.

[10] See note to Matsyāḥ above.

[11] Śūrasena lay immediately south of Indraprastha or Delhi, and comprised the country around Mathurā, the modern Muttra to the east of Matsya; and it extended apparently from the Chambal to about 50 miles north of Muttra; Cunningham, ASR, Vol. XX, p. 2; Pargiter F. E., *Op. cit.*, pp. 351-352, note.

Māthurāḥ,[1] Dharmāraṇyāḥ,[2] Jyotiṣikāḥ,[3] Gaura-grīvāḥ,[4] Guḍāḥ,[5] Aśmakāḥ,[6] Vaidehakāḥ,[7] Pāñcālāḥ,[8] Saṅketāḥ,[9] Kaṅka,[10] Mārutāḥ,[11] Kālakoṭis,[42] Pāṣaṇḍāḥ,[13] the inhabitants of the Pāriyātra,[14] Kāpiñjalāḥ,[15] Kurorbāhyāḥ,[16] Udumbara people[17] and Gajāhvayāḥ[1], three nakṣatras *viz.* Kṛttikā, Rohiṇī and Saumya (Mṛgaśīrṣa or Āgrāhayanī) (55.6-10), and the Aries, Taurus and Gemini (55.75) are placed in the middle of Kūrma.

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[1] Mathurā, the modern Muttra on the river Jumna; Pargiter F. E., *Op. cit.*, p. 352, note.

[2] Dharmāraṇya was the name of a wood near Gayā; Pargiter F. E., *Op. cit.*, p. 352, note.

[3] Buchanan Hamilton says that there was a class of brahmins in Behar, called Jausi, the vulger pronunciation of Jyotiṣa; vide Pargiter F. E., *Op. cit.*, p. 352, note.

[4] An adjective qualifying the Guḍāḥ and Aśmakāḥ.

[5] Probably connected with the country Gauḍa (Pargiter F. E., *Op. cit.*, p. 352, note), which was formerly the southern part of North Kośala, *i.e.* the southern portion of the tract between the Ghogra and Rapti rivers (Cunningham, ASR, Vol. I, p. 327). The town Gauṛ in the Maldah district in Behar, which was once the capital of the Bengal kingdom, is too far to be admissible here (Pargiter F. E., *Op. cit.*, p. 352, note).

[6] See note to Aśmakāḥ above.

[7] The people of Videha; See note to Videhāḥ above.

[8] Pañcāla or Pāñcāla was a large country comprising the territory on both the banks of the Ganges, and bounded on the north by sub-Himalayan tribes, on the east by the same tribes and Kosala on the south by Śūrasena, the junction of the Jumna and Chambal, and Kānyakubja, and on the west by the Kurus and Śūrasenāḥ; for details vide Pargiter F. E., *Op. cit.*, p. 353, note.

[9] Pargiter suggests Sāketa, *i.e.* Ayodhyā and its people. *Op. cit.*, p. 353, note.

[10] An outside race. They must have invaded and settled in the middle of India; Pargiter F. E., *Op. cit.*, p. 353.

[11] Perhaps the reading should be Mālavāḥ, the people of Malwa; Pargiter F. E., *Op. cit.*, pp. 353-354, notes.

[12] The people of Kālakoṭi which is between the Ganges and Bāhudā (the Rām-gaṅgā or perhaps the Gurra east of it); Pargiter F. E., *Op. cit.*, p. 354, note.

[13] “ Heretics ”; applied to Jains and Buddhists; Pargiter F. E., *Op. cit.*, p. 354, note.

[14] See note to Pāriyātra above.

[15] Kapiṅgalāḥ (cal. ed. 58.9). Pargiter suggests two readings:—(1) Kaliṅgakāḥ, *i.e.* Kaliṅgāḥ; or (2) Kālaññjarāḥ, the inhabitants of Kaliñjar, an ancient and celebrated hill and fort 33 miles south of Banda in Bundelkhaṇḍa; *Op. cit.*, p. 354, note.

[16] Pargiter thinks this reading to be wrong, and the Kurus to be one of the races meant here. The Bāhyāḥ are said to be a people in the dictionary. The Kurus occupied the countrty from the Śibis and sub-Himalayan tribes on the north to Matsya, Śūrasena and south Pāñcāla on the south, and between North Pāñcāla on the east and Maru-bhūmi (the Rajputana desert) on the west. Their territory appears to have been divided into three parts, Kuru-kṣetra, the Kurus and Kuru-jangala. Kuru-kṣetra comprised the whole trace on the west of the Jumna and included the sacred region between the Sarasvatī and Dṛśadvatī. Kuru-jangala was the eastern part of their territory, and appears to have comprised the tract between the Ganges and North Pāñcāla. The middle region between the Ganges and Jumna seems to have been called simply the Kuru's country. The capital was Hastinapura, and Khāṇḍavaprastha or Indraprastha, the modern Delhi, was a second capital founded by the Pāṇḍavas. Kuru was the eleventh ancestor of the Pāṇḍavas; Pargiter F. E., *Op. cit.*, p. 355, note.

[17] Audumbarajanāḥ (cal. ed. 58.9). Udumbara is Kachh or Kutch (Cunningham, ASR, Vol. XIV, pp. 115, 135); but the Udumbara here are placed in the Madhyadeśa. Certain de-

Vṛṣadhvaja,[2] Añjana, Jambvākhya, Mānavācala, Śūrpakarṇa, Vyāghramukha[3] Murvara,[4] Kurvaṭāśana,[5] (mountains), Candreśvarāḥ, Khaśāḥ,[6] Magadhāḥ,[7] Śibayaḥ,[8] Maithilāḥ,[9] Śubhrāḥ,[10] Vadana-danturāḥ, Prāgjyotiṣāḥ,[11] Lauhityāḥ,[12] the cannibals who dwell on the sea-coast (Sāmudrāḥ Puruṣādakāḥ),[13] Pūrṇotkaṭa, Bhadragaura and Udayagiri[14] (mountains), Kāśayaḥ,[15] Mekhalā-Muṣṭāḥ,[16]

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scendants of Viśvāmitra were called Audumbaras; and there was a river Udumbarāvatī in the South (Pargiter F. E., *Op. cit.*, p. 355, note).

[1] The people of Ha(ā)stinā(a)pura, the capital of the Kurus situated on the old bed of the Ganges, 22 miles northeast of Meerut; lat. 29° 9' N. long. 78° 3' E.; Pargiter F. E., *Op. cit.*, p. 355, note.

[2] Pargiter is inclined to identify it with Baidyanātha, near Deogarh in the Santal Paraganas; Pargiter F. E., *Op. cit.*, p. 356, note.

[3] On the hill Udaya-giri near Bhuvaneśvar, about twenty miles south of Cuttack, are a number of rock-cut caves, and one is sculptured in the form of a tiger's open mouth, and is known by the name Vyāghra-mukha, can this be the hill intended here? It would be somewhat out of place here, but the grouping in this canto is far from perfect; Pargiter F. E., *Op. cit.*, p. 356, note.

[4] The cal. ed. reads Kharmaka (58.12). Pargiter thinks it to be the Kharakpur hills in the south of the Mongyr District in Behar; *Op. cit.*, p. 356, note.

[5] This is to be connected with the country or town Karvaṭa in the west of Bengal; Pargiter F. E., *Op. cit.*, p. 356, note.

[6] See note to Khaśāḥ above.

[7] See note to Magadhāḥ above.

[8] The cal. ed. omits śibayaḥ.

[9] For Mithilā, see note to Videhāḥ above; but the people of Videha have been mentioned already in MKP 55.8 as situated in Madhya-deśa.

[10] Pargiter suggests the reading Suhmāḥ who are the same as Sumbhas mentioned in the Rām., *Op. cit.*, p. 356, note.

[11] See note to Pragjyotiṣāḥ above.

[12] The people of Lauhitya, the country situated on the banks of river Lohita, or Lauhitya, and probably also Lohita-gaṅgā, the modern Brahmaputrā; Pargiter F. E., *Op. cit.*, p. 357, note.

[13] Sāmudrāḥ Puruṣādakāḥ, *i.e.* on the coast of the Bay of Bengal which was the Eastern Ocean; Pargiter F. E., *Op. cit.*, p. 357, note.

[14] The hill near Rājagṛha, or Rajgir (Pargiter F. E., *Op. cit.*, p. 357, note). Its ancient name was Ṛṣigiri (Cunningham, ASR, Vol. I, p. 25 and plate iii).

[15] The cal. ed. reads Kaśāyāḥ (58.14). The proper reading is probably Kāśayaḥ, "the Kāśis", the people of Benares. They are a little out of place here, and should fall within the former group (*i.e.* MKP 55.6-9); Pargiter F. E., *Op. cit.*, p. 357, note.

[16] The first part of the word is a mistake for Mekala and the second part of it is suggested to be Puṇḍrāḥ (Pargiter F. E., *Op. cit.*, pp. 357-358, note); or Mekhalāmuṣṭāḥ may be an adjective qualifying Kāśayaḥ (Pargiter F. E., *Op. cit.*, pp. 357-358, notes).

Tāmraliptāḥ,[1] Ekapādapāḥ,[2] Vardhamānāḥ[3] and Kosalāḥ,[4] Raudra (Ardra), Punarvasu and Puṣya (55.11-15), and Gemini and Cancer (55.75) are located in the face of Kūrma.

The deśas in the Pūrva-dakṣiṇa pāda (right fore foot) of Kūrma are: Kaliṅgāḥ,[5] Vaṅgāḥ[6] Jaṭharāḥ, Kośalāḥ,[7] Mūṣikāḥ,[8] Cedayaḥ[9] Urdhvakarṇāḥ,[10] Matsyāḥ,[11] Āndhrāḥ,[12] dwellers of Vindhya mountains,[13] Vidarbhāḥ,[14] Nārikelāḥ, Dharmadvīpāḥ, Ailikāḥ,[15] Vyāghragrīvāḥ,[16] Mahāgrīvāḥ,[17] the bearded Traipurāḥ,[18] Kaiṣkindhyāḥ,[19] Haimakūṭāḥ, Niṣadhāḥ,[20]

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[1] Or Tāmraliptakāḥ. See note to Tāmraliptakāḥ above.

[2] Pargiter suggests Eka-pādakāḥ, "the people who have only one foot". It was and is a common belief that such people existed in the south; Pargiter F. E., *Op. cit.*, p. 358, note.

[3] The people of Vardhamān, the modern Bardhwan (commonly Burdwan) in West Bengal; Pargiter F. E., *Op. cit.*, p. 358, note.

[4] Kośalāḥ (cal. ed. 58.14), Kośala means here Daksiṇa Kośala lying on the slopes of the Vindhya mountains, and especially the north and east portions of it; Pargiter F. E., *Op. cit.*, p. 358, note.

[5] See note to Kaliṅgāḥ above.

[6] See note to Raṅgeyāḥ above.

[7] The people of Dakṣiṇa or Southern Kośala; the south portion is especially meant (Pargiter F. E., *Op. cit.*, p. 359, note). See note to Kośalāḥ above.

[8] The cal. ed. read Mṛṣikāḥ (58.16) see note to Muṣikāḥ above.

[9] No mention of Cedis in the Eastern region in the older poems; Cunningham repeatedly places a Cedi race in Chhattisgarh (ASR, Vol. IX, pp. 54-57; Vol. XVII, p. 24). Pargiter opines that Cedi comprised the country south of the Jumna from the river Chambal on the north-west to near Citrakūṭa on the south-east, and on the south it was bounded by the plateau of Malwa and the hills of Bundelkhaṇḍa; *Op. cit.*, pp. 359-360, notes.

[10] It is not probably the name of any people; Pargiter F. E., *Op. cit.*, p. 360, note.

[11] Out of place here; Pargiter F. E., *Op. cit.*, p. 360, note.

[12] Andhrāḥ are not mentioned in the cal. ed.

[13] Out of place here; they die away in Behar, *i.e.* in the region occupied by the Tortoise's head; Pargiter F. E., *Op. cit.*, p. 360, note.

[14] Out of place here; Pargiter F. E., *Op. cit.*, p. 360, note. See note to Vaidarbāḥ above.

[15] The cal. ed. reads Elikāḥ (58.17).

[16] Perhaps an epithet to Traipurāḥ; Pargiter F. E., *Op. cit.*, p. 360, note.

[17] Perhaps also an epithet to Traipurāḥ; Pargiter F. E., *Op. cit.*, p. 360, note.

[18] The people of Traipura, see note to Traipurāḥ above; but they are quite out of place here; Pargiter F. E., *Op. cit.*, p. 360, note.

[19] Same as the Kiṣkindhkāḥ; Pargiter F. E., *Op. cit.*, p. 360, note.

[20] They were an aboriginal race, specially a forest people, and were scattered all over Northern and Central India. The earliest references show that they occupied the forest tracts throughout North India. In Rāma's time they held the country all around Prayāga and apparently southwards also (JRAS, 1895, p. 237); but in Pāṇḍava's time they occupied the high lands of Malwa and Central India and still formed a kingdom. It would seem that, as the Aryans extended their conquests, the Niṣadhāḥ were partly driven back into the hills and forests of Central

Kaṭakasthalāḥ,[1] Daśārṇāḥ,[2] the naked Hārikāḥ, Niṣadhāḥ[3] Kākulālakāḥ[4] and Parṇaśabarāḥ,[5] the three nakṣatras *viz.* Āśleṣā, Paitrya (Maghā) and Purvāphālgunī (55. 16-20), and Cancer and Leo (55.76) are also situated there.

Laṅkā,[6] Kālājināḥ, Śailikāḥ,[7] Nikaṭāḥ, those who inhabit the Mahendra,[8] Malaya[9] and Dardura[10] (mountains), and those in the Karkoṭaka forest,[11] Bhṛgukachāḥ,[12] Koṅkaṇāḥ[13] Sarvāḥ,[14] Ābhīrāḥ,[15] who dwell on the banks of the river Veṇyā,[16] Avantayāḥ,[17]

India, and were partly subjugated and absorbed among the lowest classes of the population. They are also mentioned in the HV as being pearl-divers and seamen in an island which seems to be on the west coast; Pargiter F. E., *Op. cit.*, p. 361, note.

[1] The people of Kaṭaka, the modern Cuttack in Orissa. This is a modern name and is mentioned in the Daśakumāracarita (Story of Somadatta). The name given it by the Brahmins was Vārāṇasi in emulation with Benares; Pargiter F. E., *Op. cit.*, p. 360, note.

[2] Altogether out of place here; Pargiter F. E., *Op. cit.*, pl 360, note.

[3] An aboriginal race, specially a forest people scattered all over Northern and Central India; Pargiter F. E., *Op. cit.*, pp. 360-361, notes.

[4] Perhaps it is to be connected with Srikakula, the modern Sreewacolum, a town 19 miles west of Masulipatam; Sewell R., ASSI, Vol. I, p. 55; and Report on Amarāvatī, pp. 3, 4.

[5] Pargiter thinks it to mean " the Śavaras who wear leaves " the modern Pans, a very low aboriginal caste, common in Orissa and the Eastern Circars; Pargiter F. E., *Op. cit.*, p. 361, note.

[6] Rāvaṇa's capital in Ceylon; Pargiter F. E., *Op. cit.*, p. 362, note.

[7] Perhaps the same as Śailūṣāḥ (54.46); Pargiter F. E., *Op. cit.*, p. 362, note.

[8] See note to Mahendra above; yet these may be the mountains at Cape Comorin; JRAS, 1894, p. 261.

[9] See note to Malaya above.

[10] See note to Dardurācala above.

[11] Perhaps this word may be connected with the modern Karāḍ, a town in the Satara District, near which are many Buddhist caves. Its ancient name was Karahākada or Karahākaṭa according to inscriptions (Burgess J., ASWI, Memo. No. 10, p. 16, and Cunningham's Stupa of Bharhut, pp. 131, 135, 136), and it seems to be the same as Karahāṭaka, mentioned in the Mbh and spoken of there as heretical, Pāṣaṇḍa, because it was a Buddhist sanctuary as evidenced by its caves (Pargiter F. E., *Op. cit.*, p. 362, note).

[12] See note to Bhīrukacchāḥ above.

[13] Koṅkaṇāḥ (cal. ed. 58, 22), the inhabitants of the modern Koṅkan, the Marathi-speaking low-land strip between the western ghats and the sea, from about Bombay southward to Goa; Pargiter F. E., *Op. cit.*, p. 362, note.

[14] Pargiter suggests two readings instead viz. (1) Sarpāḥ, *i.e.* " the Nāgas "; or (2) the Śarvarāḥ who are named in the Mbh; *Op. cit.*, p. 362, note.

[15] See note to Ābhīrāḥ above.

[16] Veṇī (cal. ed. 58.22), which is the same as Veṇyā, the two rivers in the Dekhan (54.24, 26). Either river is admissible here, but the wain-gaṅgā is meant more probably, because if flows through the territory occupied by aboriginal tribes; Pargiter F. E., *Op. cit.*, pp. 362-363, note.

[17] See note to Avantis above.

Dāsapurāḥ,[1] people called Ākāriṇaḥ,[2] Mahārāṣṭrāḥ,[3] Karṇāṭāḥ,[4] Gonardāḥ,[5] Citrakūṭakāḥ,[6] Colāḥ.[7] Kaulagirāḥ,[8] the people who wear matted hair in Krauñcadvīpā,[9] the people who dwell by the Kāverī and on the Ṛṣyamūka[10] (mountain), people called Nāsikyāḥ,[11] those wandering by the borders of Śaṅkha and Śukti and other hills and Vaidūryaśaila,[12] Vāricarāḥ, Kolāḥ,[13] those who inhabit Carmapṭṭa,[14] Gaṇabāhyāḥ,[15] Purāḥ,[16] who have their dwellings in Kṛṣṇādvīpa,[1] those people who live by the Sūryādri and Kumudādri,[2] Raudrasvanāḥ,[3] Piśikāḥ,[4] Karmanāyakāḥ,[5] Southern Kauruṣāḥ,[6] Ṛṣikāḥ, Tāpasāśramāḥ,[7] Ṛṣabhāḥ,[8] Siṃhalāḥ[9] inhabitants of Kāñcī,[10] Trilaṅgāḥ,[11] people dwelling in Kuñjaradarī,[12] Kachha[13] and Tāmraparṇī,[14] Uttarāphālguni, Hasta and Citra (55.20-29), and Leo, Virgo and Libra (55.76) are located in the dakṣiṇa Kukṣi (right flank) of Kūrma.

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[1] Or better Dāśapurāḥ, the people of Daśapura situated on or near the river Chambal in its lower portion; Pargiter F. E., *Op. cit.*, p. 363, note.

[2] The cal. ed. reads Akaniṇaḥ or Ākaniṇaḥ (58.22).

[3] See note to Mahārāṣṭrāḥ above.

[4] The Canarese. Karṇāṭa properly comprises the south-west portion of the Nizam's Dominions, and all the country west of that as far as the Western Ghats, and south of that as far as the Nilgiris. It did not include any part of the country below the Ghats, but its application has been greatly distorted by the Mohammedans and English. The name is probably derived from two Dravidian words meaning "black country", because of the "black cotton-soil" of the plateau of the southern Dekhan; Pargiter F. E., *Op. cit.*, p. 363, note.

[5] Gonardhāḥ (cal. ed. 58.23).

[6] The people of Citrakūṭa, the range of hills (comprising the modern mount Chitrakut) extending south of Allahabad to about Patna near the river Ken (See JRAS, 1894, p. 238); but these people are out of place here (Pargiter F. E., *Op. cit.*, p. 363, note).

[7] See note to Colāḥ above.

[8] Kolagirāḥ (cal. ed. 58.23); same as the Kolvagireyāḥ of South India, and presumably the inhabitants of Kolagiri in South India. The name Kolagira somewhat resembles the Golāṅgulāḥ (MKP 54.45), which might be a corruption of Kodungalur, the modern town Cranganore, eighteen miles north of Cochin; Pargiter F. E., *Op. cit.*, pp. 363-364, notes.

[9] The name of a country of which Krauñca-pura was the capital, for dvīpa appears to have had the meaning of "land enclosed between two rivers", the modern doab. The HV says that Sarasa, one of Yadu's sons, founded Krauñca-pura in the South region, and his country was known as Vana-vāsi or Vana-vāsin; and also that the town was near the Sahya mountains, and was situated apparently south of a river Khaṭāṅgī and north of Gomanta hill. If Gomanta was the modern Goa, these indications agree fairly well with the Krauñcālaya situated between the Godāvarī and Bhīmā rivers (JRAS, 1894, p. 250). But the town Bana-vāsi or Banawāsi, which was a city of note in early times, is in the North Kanara district, on the river Warda (tributary of the Tuṅgabhadrā), fourteen miles from Sirsi, in lat. 14° 33' N., long. 75° 5' E., and this is south of Goa. This was the country of Vana-vāsakāḥ; Pargiter F. E., *Op. cit.*, p. 364, note.

[10] See note to Ṛṣyamūka above.

[11] The people of Nasik; see note to Nāsikyāvāḥ above.

[12] The Satpura range; Pargiter F. E., *Op. cit.*, p. 365, note.

[13] The Kols are a collection of aboriginal tribes, who are said to have dwelt in Behar in ancient times, but who now inhabit the mountainous districts and plateaux of Chutia Nagpur, and are to be found to a smaller extent in the Tributory States of Orissa and in some districts of the Central Provinces; Pargiter F. E., *Op. cit.*, p. 365, note.

[14] Pargiter thinks it to be Salem in Madras; *Op. cit.*, p. 365, note.

[15] It refers to the Gaṇapati dynasty which flourished on the eastern coast during the 13th century A.D., Pargiter F. E., *Op. cit.*, p. 365, note.

[16] Parāḥ (cal. ed. 58.25).

The following janapadas are on the other southern foot (right hind foot) of Kūrma:—Kāṃbojāḥ,[15] Pahlavāḥ,[16] Vaḍavāmukhāḥ,[17]

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[1] This refers to the river Kṛṣṇā or Kistna, and probably means one of the doabs beside that river, either between the Kistna and Bhīmā or between Kistna and Tuṅgabhadrā; Pargiter F. E., *Op. cit.*, p. 365, note.

[2] This seems to have some connection with the Kusumāḥ (54.66); Pargiter F. E., *Op. cit.*, pp. 365-366, notes.

[3] Aukhavanāḥ (cal. ed. 58.26), which is perhaps to be connected with the Okhalakiyāḥ mentioned in ASWI, No. 14, pp. 34-35; Pargiter F. E., *Op. cit.*, p. 366, note.

[4] Or Sapiśikāḥ.

[5] Perhaps the reading should be Kaṃbunāyakāḥ or Koṃbunāyakāḥ, meaning the people of Coorg; Pargiter F. E., *Op. cit.*, p. 366, note.

[6] Perhaps it should be Kāruṣāḥ, and the people intended are a southern branch of that nation; Pargiter F. E., *Op. cit.*, p. 366, note.

[7] Perhaps the descendants of ascetics; Pargiter F. E., *Op. cit.*, p. 366, note.

[8] The inhabitants of the Ṛṣabhaparvata situated between Śrīparvata and the Kāverī. Śrīparvata is on the Kistna in the Karnul district. The Ṛṣabha hills are therefore probably the southern portion of the Eastern Ghats, but none of the ranges there appears to have any name resembling this; Pargiter F. E., *Op. cit.*, p. 366, note.

[9] The people of Ceylon; Pargiter F. E., *Op. cit.*, pp. 366-367, notes.

[10] The modern Conjevaram about 37 miles south-east of Madras; Pargiter F. E., *Op. cit.*, p. 367, note.

[11] Tilaṅgāḥ (cal. ed. 58.28), which is the same as Tailaṅga or Triliṅga, *i.e.*, Teliṅga, the modern Telugu country. It coincides more or less with the ancient Andhra kingdom; Pargiter F. E., *Op. cit.*, p. 367, note.

[12] Probably " the valleys of the Kuñjara hills ", and the reference may be to mount Kuñjara in the south. As this place is joined with Kachha in one compound (see next note) it may mean part of the Trāvaṇcore hills; Pargiter F. E., *Op. cit.*, p. 367, note.

[13] Kochchi, the modern Cochin, in Trāvaṇcore; Pargiter F. E., *Op. cit.*, p. 367, note.

[14] The modern river Chittar in the extreme south, and also the district near it; moreover the name of a hill in the extreme south; also the name of a town in Ceylon, after which the name was extended to the whole island; Pargiter F. E., *Op. cit.*, p. 367, note.

[15] See note to Kāmbojāḥ above; out of place here; Pargiter F. E., *Op. cit.*, p. 368, note.

[16] Out of place here; Pargiter F. E., *Op. cit.*, p. 368, note. See note to Palhvāḥ above.

[17] Perhaps to be connected with Baḍavā, a tīrtha apparently in Kashmir. Baḍavāmukha ('Submarine fire') may also mean having faces like mares; and a people called Aśva-mukhāḥ are mentioned in MP (120.58) as dwelling north of the Himalayas; Pargiter F. E., *Op. cit.*, p. 368, note.

Sindhu-Sauvīrāḥ,[1] Ānartāḥ,[2] Vanitāmukhāḥ, Drāvaṇāḥ, Sārgigāḥ,[3] Śūdrāḥ,[4] Karṇaprādheyāḥ,[5] Barbarāḥ,[6] Kirātāḥ,[7] Pāradāḥ[8] Pāṇḍyāḥ,[9] Pāraśavāḥ,[10] Kalāḥ,[11] Dhūrtakāḥ,[12] Haimagirikāḥ,[13] Sindhu Kālaka-vairatāḥ,[14] Saurāṣṭrāḥ,[15] Daradāḥ,[16] Drāviḍāḥ[17] and Mahārṇavāḥ.[18] Svāti, Viśākha and Maitra (Anurādhā), and Libra and Scorpio (55.77) are also situated there.

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[1] See note to Sindhu-Sauvīrāḥ above.

[2] See note to Avantyāḥ above.

[3] The text may be read as Argigāḥ or Ārgigāḥ. Perhaps the correct reading should be (1) Śaryātāḥ who were in the west in Gujarat, or (2) Bhārgavāḥ who were in the west; Pargiter F. E., *Op. cit.*, p. 368, note.

[4] See note to Śūdrāḥ above.

[5] This name suggests comparison with Karṇa-prāvara which would be the same as Karṇaprāvaraṇa; Pargiter F. E., *Op. cit.*, pp. 368-369, notes.

[6] Out of place here; Pargiter F. E., p. 369, note, See note to Barbarāḥ above.

[7] Out of place here; Pargiter F. E., *Op. cit.*, p. 369, note; see note to Kirātāḥ above.

[8] Out of place here; Pargiter F. E., *Op. cit.*, p. 369, note; see note to Pāradāḥ above.

[9] They should be properly in the right flank; Pargiter F. E., *Op. cit.*, p. 369, note.

[10] The descendants of Paraśu-Rāma living on the western coast between Bombay and the Narmadā; Pargiter F. E., *Op. cit.*, p. 369, note.

[11] It suggests a connection with the Kālibalāḥ (MKP 54.49); but Kala also means, "emiting a low or inarticulate sound", and it was an old fable that a people existed, who could not speak articulately, but hissed like serpents; Pargiter F. E., *Op. cit.*, p. 369, note.

[12] It means "a rogue" and may be an adjective to Haimagirikāḥ; Pargiter F. E., *Op. cit.*, p. 369, note.

[13] The people of Hema-giri, which may be a synonym for Hema-kūṭa or Hema-Śṛṅga. It is said in the Mbh that the latter is the portion of Himavat from which the Ganges issued formerly, and Hiraṇya-Śṛṅga is probably the same. Hema-kūṭa was near the rivers Nandā and Aparanandā and between the sources of the Ganges and Kauśikī; and the Guhyakāḥ dwelt on it. The MP says that Hema-Śṛṅga is the south-east of Kailāsa, and the river Lauhitya, or Brahmaputrā rises at its foot (120.10-12); and that two rivers rise in Hema-kūṭa which flow into the eastern and western seas (*Ibid.*, 64-65); Pargiter F. E., *Op. cit.*, pp. 369-370, notes.

[14] This seems to be erroneous. The first part refers to the river Sindhu and the Sindhu people but the latter part appears unintelligible. Perhaps the reading should be Sindhu-Kula-Suvīrakāḥ or Sindhavas'ca Suvīrakāḥ meaning the Sindhus and the Suvīras mentioned already in MKP 55.30; Pargiter F. E., *Op. cit.*, p. 370, note.

[15] The people of Surāṣṭra; see note to Surāṣṭrāḥ above.

[16] Out of place here; Pargiter F. E., *Op. cit.*, p. 370, note; see note to Daradāḥ above.

[17] They are often alluded to in the Mbh. They are closely connected with the Pāṇḍyāḥ, but the name was applied in a general way to denote the southern branches of the races now classed as Dravidian, and it is the same as Tamil. Their territory included the sea coast in early times; Pargiter F. E., *Op. cit.*, p. 370, note.

[18] Probably an epithet of Drāviḍāḥ who bordered on the sea; Pargiter F. E., *Op. cit.*, p. 370, note.

Maṇimegha,[1] Kṣurādri, Khañjaya, Astagiri[2] (mountains), Aparāntikāḥ,[3] Nohayāḥ,[4] Śāntikāḥ,[5] Vipraśastakāḥ, Koṅkaṇāḥ,[6] Pañcanadakāḥ,[7] Vamanāḥ,[8] Avarāḥ,[9] Tārakṣurāḥ,[10] Aṅgatakāḥ,[11] Śarkarāḥ,[12] Śālma-veśmakāḥ,[13] Gurusvarāḥ,[14] Phālguṇakāḥ,[15] the people who dwell by the river Veṇumatī,[1] Phalgulukāḥ,[2] Ghorāḥ,[3] Guruhāḥ,[4] Kalāḥ,[5] Ekekṣaṇāḥ,[6] Vājikeśāḥ, Dīrghagrīvāḥ, Culikāḥ[7] and Aśvakeśāḥ—these people, Aindra (Jyeṣṭhā), Mūla and Pūrvāṣāḍhā nakṣatras (55.30-38) and Scorpio and Sagittarius (55.77) are situated on the puccha (tail) of Kūrma.

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[1] It may be the same as mount Maṇimat, and denote the range of hills enclosing Kashmir on the south. It may also be the same as the jewelled mountain Sumegha; Pargiter F. E., *Op. cit.*, p. 370, note.

[2] It denotes in a vague way mountains in the west behind which the Sun sets; Pargiter F. E., *Op. cit.*, p. 371, note.

[3] See note to Aparāntāḥ above.

[4] Haihayāḥ (cal. ed. 58.34). The Haibya race dominated nearly all the region south of the Jumna and Aravalli hills as far as the valley of the Tapti inclusive of Gujarat in ancient times (Pargiter F. E., *Op. cit.*, p. 371, note). The two great Haihya states in later times had their capitals at Maṇipur in Mahā Kośala (or Chhattisgarh) and at Tripura (or Tewar) on the Narmadā (cunningham ; ASR, Vol. IX, pp. 54-57).

[5] It may be the same as (1) Śaśikāḥ or (2) Śākalāḥ, the people of Śākala, the capital of Madra; Pargiter F. E., *Op. cit.*, p. 372, note.

[6] Perhaps the reading should be (1) Kokanadāḥ, a people in the north-west or (2) Kokarakāḥ who seem to be the same; Pargiter F. E., *Op. cit.*, p. 372, note.

[7] Perhaps a better reading would be Pañcodakāḥ or Pañcanadāḥ, "the people living beside the river Pañcanada", which appears to be the single stream formed by the confluence of the five rivers of the Panjab; but this name seems to be also applied to the five rivers collectively, and to the country watered by those five rivers, and to the inhabitants of it; Pargiter F. E., *Op. cit.*, p. 372, note.

[8] Perhaps a better reading would be Vanavāḥ or Vanāyavāḥ. There was a district called Vanāya or Vānāya situated in the north-west. It appears to be the modern Bunnu in the north-west of the Panjab; Pargiter F. E., *Op. cit.*, p. 372, note.

[9] Or Hyavarāḥ. Pargiter suggests Barbarāḥ; Pargiter F. E., *Op. cit.*, p. 372, note. See notes to Barbarāḥ above.

[10] Not found elsewhere. Pargiter says that Tārakṣati and Tārakṣiti are given as the name of a district to the west of Madhya-deśa. There was also a King called Turuṣka in later times (ASWI, Memo. No. 10, p. 7). The Turuṣkāḥ are the Turks, and their country Turkestan. A people called Tārkṣyāḥ are mentioned in the Mbh; *Op. cit.*, p. 372, note.

[11] Not found elsewhere. Pargiter says that Aṅga-loka is assigned to the west in the Rām.. and Aṅgāḥ and Aṅgalokyāḥ are mentioned to the north of India in the MP (122.44, 45); *Op. cit.*, p. 373, note.

[12] Perhaps the reading may be Śākalāḥ, the people of Śākala, the capital of Madra; Pargiter F. E., *Op. cit.*, p. 373, note.

[13] This suggests Śālaveśmakāḥ "those who live in houses with spacious rooms", and it may be an adjective to Śarkarāḥ; Pargiter F. E., *Op. cit.*, p. 373, note.

[14] May be an adjective "deep-voiced" describing the Phālguṇakāḥ. Perhaps the reading should be (1) Gurjarāḥ who settled in the Panjab or upper Sindh, and were driven out by the Balāḥ about 500 A.D., and pushed gradually southward, till at length they occupied the country around the peninsula of Kāṭhiāwāḍ, thence called Gujarat after them (Pargiter F.E., *Op. cit.*, p. 373, note; (Cunningham, ASR, Vol. II, pp. 64-72); or (2) Gurusthala; a river Gurunadi is mentioned in the west region, but without any data to identify it (Pargiter F. E., *Op. cit.*, p. 373, note).

[15] Or better Phalgunakāḥ; Pargiter F. E., *Op. cit.*, p. 373, note.

Māṇḍavyāḥ,[8] Caṇḍakhārāḥ,[9] Aśvakālanadāḥ,[10] Kunyatā-laḍahāḥ[11] Strībāhyāḥ,[12] Bālikāḥ,[13] Nṛsiṃhāḥ, (those dwelling on the bank of Veṇumatī, those who dwell in Balāva (Balāvasthāḥ),[14] Dharmabaddhāḥ, Ulūkāḥ,[1] the people who occupy Urukarma,[2] (Palgulakāḥ, Ghorāḥ, Ghuralāḥ, Hematārakāḥ, Ekekṣaṇāḥ, Vājikośāḥ and Dīrghapādāḥ)—these people, the three nakṣatras *viz.* Uttarāṣāḍhā, Śravana and Dhaniṣṭhā and Sagittarius (55.38-41), Aquarius and Pisces (55.78) are located on the left hind foot of Kūrma.

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[1] Not found elsewhere. Pargiter says that a people called Veṇikāḥ are mentioned in the Mbh; *Op. cit.*, p. 373, note.

[2] Not found elsewhere. Pargiter says that a mountain called Phena-giri or Phala-giri is mentioned in the Rām. as situated in the west near the north of the Indus; *Op. cit.*, p. 373, note.

[3] Same as the Ghorakāḥ mentioned in the Mbh; Pargiter F. E., *Op. cit.*, p. 373, note.

[4] The people in Madhya-deśa; the word is also written as Guduha, Gulaha and Guluha; Pargiter F. E., *Op. cit.*, p. 373, note.

[5] This has occurred before in 55.31.

[6] "The one-eyed". It was an old belief that such people existed; Pargiter F. E., *Op. cit.*, p. 374, note.

[7] Same as Culikāḥ (54.40), but the position does not quite agree. These are in the west and others in the north. A people Vindhaculikāḥ are named in Bhīṣmaparva list and appears to be in north; Pargiter F. E., *Op. cit.*, p. 374, note.

[8] May be a tribe descended from sage Māṇḍavya whose hermitage was situated somewhere perhaps between Oudh and North Behar; but Māṇḍavyapura is said to be situated on river Godāvarī. A people called Maṇḍikāḥ are mentioned in the Mbh; Pargiter F. E., *Op. cit.*, p. 374, note.

[9] It suggests Kandhar; Pargiter F. E., *Op. cit.*, p. 374, note.

[10] Aśvakālanatāḥ (cal. ed. 58.38). This seems to be a compound. The first part appears to be Aśvakāḥ in the north-west, and identified with the Aspasii and Assakani by Lassen (Ind. Alt., Map.). The latter part, however, is very doubtful. A people Lalitthāḥ are mentioned in the Mbh, and appear to have been a north-western race; Pargiter F. E., *Op. cit.*, p. 374, note.

[11] This appears to mean the same people as Kanyakāguṇāḥ of the Mbh. It seems to be a compound, but the component names are very uncertain. The latter part may be Ladakāḥ mentioned in the Mbh, though there are no data to identify them; but Laḍaha is given in the dictionary as the name of a people. As regards the first part Kuṇaha are given in the dictionary as the name of a people; and Kulatthāḥ are mentioned in the Mbh and the MP (120.44) as a people to the north of India. A country Koluka is placed in the west in the Rām., and Kolūta seems to be another name for it. A country Kolūta is mentioned in the Mbh; Pargiter F. E., *Op. cit.*, p. 375, note.

[12] The reading is more probably Strīrājya situated apparently north of the Himalayas. Strīloka is mentioned in the north-west of India in Rām., Pargiter F. E., *Op. cit.*, p. 375, note.

[13] Pargiter prefers the reading Bāhlikāḥ or Vāhlikāḥ; *Op. cit.*, p. 375, note. See note to Bāhlikāḥ above.

[14] People who dwell in Balāva. A town or river Balākā is mentioned as situated in north India; Pargiter F. E., *Op. cit.*, p. 375, note.

Kailāsa,[3] Himavat, Dhanuṣmat,[4] Vaṣumat,[5] (mountains), Krauñcāḥ,[6] Kurus,[7] Bakāḥ,[8] people called Kṣudravīṇāḥ,[9] Rasālayāḥ,[10] Kaikeyāḥ,[11] Bhogaprasthāḥ,[12] Yāmunāḥ,[13] Antardvīpāḥ,[14]

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[1] Alūkāḥ (cal. ed. 58.40). Dharmabaddhāḥ=" Those who are firmly attached to the Law"; or perhaps Dharmabuddha, "those who are enlightened in Law". It seems to be an adjective qualifying Alūkāḥ. It is not found elsewhere as a proper name, and the nearest resemblance to it is Bāhubādha of the Mbh; and the Madhumattāḥ of the Mbh are probably the same people; Pargiter F. E., *Op. cit.*, p. 375, note.

[2] Not found elsewhere. Perhaps to be connected with the Urṇāḥ. A people called Urdamarus are placed in the north in the MP (120.48); Pargiter F. E., *Op. cit.*, p. 376, note.

[3] It was on the north of the middle portion of the Himalaya range. In modern maps the name is given to the range of mountains situated immediately north of the Mānasa lake, and in which the Indus rises; Pargiter F. E., *Op. cit.*, p. 376, note.

[4] It may perhaps refer to Himavat. In MKP 54.59, the range is compared to a bow in shape; Pargiter F. E., *Op. cit.*, p. 376, note.

[5] It may perhaps mean "abounding in wealth" and qualify Himavat; Pargiter F. E., *Op. cit.*, p. 376, note.

[6] The people who dwelt near the Krauñca mountains, the portion of the Himalaya chain bounding Nepal at the extreme north-west; Pargiter F. E., *Op. cit.*, p. 376, note.

[7] The Uttara-kurus; Pargiter F. E., *Op. cit.*, p. 376, note.

[8] Not found elsewhere. A people called Varvāḥ are alluded to in the MP (120.47); Pargiter F. E., *Op. cit.*, p. 376, note.

[9] "Those who have small lutes". Not found elsewhere. A people called Kṣudrakāḥ are mentioned in the Mbh as living in north India, and are generally named in conjunction with the Mālavāḥ; and are said to be the Greek Oxydraci; Pargiter F. E., *Op. cit.*, p. 377, note.

[10] Not found elsewhere. It may mean "those who dwell near the river Rasā", which is mentioned in the RV (10.75.6) (Pargiter F. E., *Op. cit.*, p. 377, note). Dr. Muir thinks it to be an affluent of the Indus probably (Sanskrit Texts, Vol. II, pp. 356-357).

[11] See note to Kaikeyāḥ above.

[12] Perhaps the reading should be Bhojaprastha as a synonym of Bhoja-nagara, the capital of King Uśinara or Uṣīnara, King Śivi's father. Various Panjab races claimed descent from Uśinara, but the name Uśinras was especially appropriated to the descendants of Śivi. The Śivis were grouped with the Trigartāḥ Madrāḥ and other Panjab nations on one side, and with the Kurus, Śūrasenas and Matsyas on the other, *i.e.*, with all the nations which surrounded Brahmāvarta; and their territory was near the Jumna and close to Triviṣṭapa or Tripiṣṭapa, which was part of Brahmāvarta; Pargiter F. E., *Op. cit.*, p. 377, note.

[13] The people who inhabited the Yamunā hills, the portion of the Himalayas in which the Jumna has its sources, and which separate it from the Sutlej; Pargiter F. E., *Op. cit.*, pp. 377-378, note.

[14] "Those who dwell within the doabs". This is probably an adjective to Trigartāḥ; Pargiter F. E., *Op. cit.*, p. 378, note.

Trigartāḥ,[1] Agnījyāḥ,[2] people called Sārdanāḥ,[3] Aśvamukhāḥ,[4] Prāptāḥ,[5] the long-haired Cibiḍāḥ, Dāserakāḥ, Vāṭadhānāḥ,[6] Śavadhānāḥ, Puṣpalāḥ,[7] Adhama Kairātāḥ,[8] those who are settled in Takṣaśilā,[9] Aṃbaṣṭhāḥ,[10] Mālavāḥ,[11] Madrāḥ,[12] Veṇukāḥ,[13] Vadantikāḥ Piṅgalāḥ,[14] Gānakalahāḥ,[15] Hūṇāḥ,[16] Kohalakāḥ,[17] Māṇḍavyāḥ.[18] Bhūtiyuvakāḥ,[19] Śātakāḥ, Hematārakāḥ, Yaśomatyāḥ,[20]

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[1] See note to Trigartāḥ above.

[2] The proper reading should be Āgneyāḥ who were a small tribe inhabiting the northern part of Kurukṣetra; Pargiter F. E., *Op. cit.*, p. 378, note.

[3] Or perhaps Ārdanāḥ.

[4] Also mentioned in the MP (120.58). The synonymous name Baḍavāmukhāḥ occurs in MKP 55-30. It may be noted here that it was an old belief that there were people who had heads like dogs. Cynocephali; Pargiter F. E., *Op. cit.*, p. 378, note.

[5] It may perhaps mean the people called Vadhrāḥ or Badhnāḥ; Pargiter F. E., *Op. cit.*, p. 378, note.

[6] See note to Vāṭadhānāḥ above.

[7] Puṣkalāḥ (cal. ed. 58.54).

[8] The rudest races of Kirātāḥ.

[9] The Greek Taxila. It appears to have been named from the Takkas, whose capital it was (Pargiter F. E., *Op. cit.*, p. 379, note). Identified near the modern Shadhheri or Dheri Shahan in the Panjab (Cunningham, ASR, Vol. II, pp. 6, 111, 112; Vol. XIV, p. 8).

[10] Aṃbālāḥ (cal. ed. 58.48), the people of Aṃbālā which is a late name, and may probably be from the old Aṃbaṣṭha, the name of people often mentioned in the Mbh. They occupied the country between Aṃbālā and the Sutlej; Pargiter F. E., *Op. cit.*, p. 379, note.

[11] Out of place here; Pargiter F. E., *Op. cit.*, p. 379, note. See note to Sarajāḥ above.

[12] See note to Madrāḥ above.

[13] Not found elsewhere. Pargiter notes that Veṇikāḥ are mentioned in the Mbh; *Op. cit.*, p. 379, note.

[14] Perhaps an adjective, " light brown " qualifying Hūṇāḥ; Pargiter F. E., *Op. cit.*, p. 379, note.

[15] Mānakalahāḥ (cal. ed. 58.46), *i.e.* " quarrelsome through pride ", which may also qualify the Hūṇāḥ.

[16] The Huns. In the Mbh they are mentioned as an outside people to the north along with Cīnāḥ. In the Raghuvaṃśa (4.67-68) they are placed on the northern most part of the Indus, and the commentator calls them Mujjanapadākhyāḥ Kṣatriyāḥ. All the valley of the upper Sutlej is called Hundes. A people called Hāra-hūṇāḥ are alluded to in the Mbh as an outside people to the north-west; Pargiter F. E., *Op. cit.*, pp. 379-380, note.

[17] Perhaps the same as the Kokarakāḥ and Kokanadāḥ, both of whom appear to have been tribe to the north of the Panjab; Pargiter F. E., *Op. cit.*, p. 380, note.

[18] See note to Māṇḍavyāḥ above.

[19] Perhaps it should be connected with Bhūtilaya, a place in the north of the Panjab; Pargiter F. E., *Op. cit.*, p. 380, note.

[20] It seems to mean a people who live on a river Yaśomati; Pargiter F. E., *Op. cit.*, p. 380, note.

Gāndhārāḥ,[1] Kharasāgararāśayaḥ, Yaudheyāḥ,[2] Dāsameyāḥ,[3] Rājanyāḥ, Syāmakāḥ[4] and Kṣemadhūrtāḥ,[5] Vāruṇa (Śatabhiṣā), Pūrvabhādrapada and Uttarabhādrapada (55.41-48) and Pisces and Aries (55.78) are situated on the Vāma Kukṣi (left flank) of Kūrma.

The kingdom of Yenāḥ,[6] and Kinnarāḥ,[7] Paśupāla,[8] Kīcaka,[9] Kāśmīraka-rāṣṭra,[10] the people of Abhisāra,[11]

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[1] See note to Gāndhārāḥ above.

[2] They may perhaps be placed north of Madras near Lahore; Pargiter F. E., *Op. cit.*, p. 380, note.

[3] A people in the Panjab; Pargiter F. E., *Op. cit.*, p. 380, note.

[4] Śyāmakāḥ (cal. ed. 58.47).

[5] Not found elsewhere. Pargiter notes that a King of Kulūta named Kṣemadhūrti is mentioned in the Mbh; *Op. cit.*, p. 381, note.

[6] The word Yena must be a mistake, and the name meant should be joined with Kinnara-rājya. The proper reading may be either Yauna-Kinnara-rājyam, or better perhaps Cina-Kinnara-rājyam. Yauna appears to be an abbreviated form of Yavana, and is rarely met with in the Mbh. The Yavanas were in the north-west, yet they are mentioned again in MKP 55.52; Pargiter F. E., *Op. cit.*, p. 381, note.

[7] They were placed on Mount Gandhamādana, on Mount Mandara (in Mbh), and generally in the central region of the Himalayas (in Raghuvaṃśa 4.78); and are probably meant by the Kinkarāḥ in Rām. The Kinnarāḥ were to some extent identified with the Kiṃpuruṣāḥ, though both are mentioned separately in the MP (120.48-49). In the dictionary it is stated that this occurred in later times, but the chief of the kiṃpuruṣa is said in the Mbh to have dwelt at Gandha-mādana which was Kinnaras' territory. The kiṃpuruṣāh are described as forming a kingdom in the Pāṇḍava's time and owning the country beyond Śvetaparvata. In the ABr (2.1.8) they are alluded to as being men of an inferior type, and in the Mbh as being forestmen, and also as skilled in the use of the bow; Pargiter F. E., *Op. cit.*, p. 381, note.

[8] The cal. ed. reads Praśupāla (58.48) mistakenly. Paśupāla is the country and people to the north-east of Madhyadeśa. In the Rām. they are placed among the lower Himalayan ranges; Pargiter F. E., *Op. cit.*, p. 381, note.

[9] This seems to be the region of the reeds or bamboos called Kīcakāḥ. They are said to line the banks of the river Śailodā in the north in the Epics and Raghuvaṃśa. It is not clear where this country was. The river Śailodā is placed between Meru and Mandara in the passage from the Mbh, and the Khasāḥ, Pāradāḥ and Taṅgaṇāḥ dwelt near it. In the MP (120.22-23) the river Śailodakā is said to rise at the foot of Mount Aruṇa, west of Kailāsa.

A people called Kīcakāḥ are mentioned in the Mbh, as being near the Matsyāḥ, Trigartāḥ and Pāñcālāḥ, *i.e.* in Madhya-deśa, and Kīcaka was the name of the general of Virāṭa King of Matsya. The dictionary states that they were a tribe of the Kekayāḥ, and that Ekacakrā was one of their towns; but Ekacakrā seems rather to have been in Madhya-deśa, and Arrah in Behar claims to be that town. Perhaps there may be some confusion with Kikata, the old name of Behar, in this; Pargiter F. E., *Op. cit.*, pp. 381-382, notes.

[10] Out of place here; Pargiter F. E., *Op. cit.*, p. 382, note. See note to Kāśmīrāḥ above.

[11] A country in the north of the Panjab. Its capital was Abhisārī. It is quite out of place here in the north-eastern region; Pargiter F. E., *Op. cit.*, p. 382, note.

Daradāḥ,[1] Tvaṅgaṇāḥ,[2] Kulaṭāḥ,[3] Vanarāṣṭrakāḥ,[4] Sairiṣṭhāḥ. Brahmapurakāḥ, Tanabāhyakāḥ,[5] Kirātāḥ,[6] Kauśikāḥ,[7] people called Nandāḥ,[8] Pahlavāḥ,[9] Lolanāḥ, Dārvāḥ,[10] Dāmarakāḥ, Kuraṭāḥ[11] Annadārakāḥ, Ekapādāḥ,[12] Khaśāḥ,[13] Ghoṣāḥ, Svargabhaumāḥ, Anavadyakāḥ, Yavanāḥ,[14] Hiṅgāḥ. Cīraprāvaraṇāḥ, Trinetrāḥ,[15] Pauravāḥ[16] and Gandharvāḥ,[17] and Revatī, Aśvidaivatya (Aśvinī) and Yāmya (Bharaṇī) nakṣatras (55.48-55), and Aries and Taurus (55.79) are situated on the purvottara pāda (north-east foot) of Kūrma.

Bhāsa—Tāmrā, Kāśyapa's wife, begot Śyenī and other female offsprings who, in turn, gave birth to the birds *viz.* Śyena (hawks), Bhāsa (Vultures), Śuka (parrots) and other birds (101.8).

Bhavācala—S. V. Meru.

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[1] Davaḍāḥ (cal. ed. 58.49). The Daradāḥ are out of place here; Pargiter F. E., *Op. cit.*, p. 382, note. See note to Daradāḥ above.

[2] A mistake for Taṅgaṇāḥ; Pargiter F. E., *Op. cit.*, p. 382, note. See note to Tumaṇāḥ above.

[3] The word resembles Kulūta, Kolūta and Kulūka, which seem to be the modern Kulu near the source of the river Bias, but it is out of place here; Pargiter F. E., *Op. cit.*, p. 382, note.

[4] Vanarāṣṭra, as "the country of forests", would apply well to the densely wooded tracts of Assam; Pargiter F. E., *Op. cit.*, p. 382, note.

[5] Vana-vāhyakāḥ (cal. ed. 58.50).

[6] See note to Kirātāḥ above.

[7] People dwelling on the banks of the river Kauśikī or Kośī; Pargiter F. E., *Op. cit.*, p. 383, note. See note to Kauśikī above.

[8] Those living on the banks of the rivers Nandā and Aparanandā situated in the North between the Ganges and Kauśikī or Kośī, and near the river Bāhudā and Mount Hemakūṭa; Pargiter F. E., *cp. cit.*, p. 383, note.

[9] Out of place here; Pargiter F. E., *Op. cit.*, p. 383, note. See note to Pahlavāḥ above.

[10] See note to Dārvāḥ above.

[11] It is to be connected with the river Karatoyā, the modern Kuratee? Pargiter F. E., *Op. cit.*, p. 383, note. See note to Karatoyā above.

[12] "The men with only one foot"; see note to Ekapādapāḥ above.

[13] See note to Khaśāḥ above.

[14] They were in the north-west; but they seem to have spread widely, and here they are mentioned in the north-east; Pargiter F. E., *Op. cit.*, p. 384, note.

[15] "The three-eyed people". It was believed that there were such people; Pargiter F. E., *Op. cit.*, p. 384, note.

[16] The Paurava race was descended from Puru, one of Yayāti's sons, who is said to have got Madhyadeśa, and Pauravāḥ spread in various directions. In the Mbh a Paurava kingdom is placed in the North region in the account of Arjuna's conquests there, and that may be the nation intended here. There were also Pauravāḥ elsewhere; Pargiter F. E., *Op. cit.*, p. 384, note.

[17] Fabled to be heavenly musicians, but also spoken of as a people dwelling beyond lake Mānasa; Pargiter F. E., *Op. cit.*, p. 384, note.

Bhavya (I)—(Dillenia Indica, N. O. Dilleniaceae ; Guj. Karambala ; Hindi Chatta)—This three figures in the description of the forest visited by Baladeva (6.12).

Bhavya (II)—Priyavrata's son (50.15) ; the lord of Śākadvīpa (50.19). He had seven sons *viz*. Jalada, Kumāra, Sukumāra, Maṇīvaka, Kuśottara, Medhāvī and Mahādruma. The Varṣas in Śākadvīpa came to be called after the names of these seven sons (50.21 cd — 23 ab).

Bījapūraka—Citron Medica, N. O. Rutaceae ; Guj. Balank ; Bijoura ; Turanj ; Hindi Maphal[1]). This three figures in the description of the forest visited by Baladeva (6.12).

Bhīmarathī—S. V. Bhārata (I).

Bhīrukacchāḥ—S. V. Bhārata (I).

Bhogaprasthāḥ—S. V. Bhārata (II).

Bhogavardhanāḥ—S. V. Bhārata (I).

Bhojyāḥ—S. V. Bhārata (I).

Bhrājirāḥ—One of the five groups of gods under Manu Bhautya (97.29).

Bhṛgavaḥ—One of the eight groups of gods under Manu Vaivasvata (76.1), and Bhṛgu's son (76.3).

Bhṛgukacchāḥ—S. V. Bhārata (II).

Bhṛṅga—The black colour of bee is referred to in a simile (79.5).

Bhṛṅgarāja (Shrike)[2]—This bird figures in the description of the forest visited by Baladeva (6.19).

Bhūridyumna—Dattaputra Sāvarṇi Manu's son (91.9)

Bhūridyumna—Brahmaputra Sāvarṇi Manu's son 91.16).

Bhūriṣeṇa—Brahmaputra Sāvarṇi Manu's son (91.15).

Bhūtanayāḥ—A group of fourteen gods under Manu Raivatn (72.71).

Bhūtiyuvakāḥ—S. V. Bhārata (II).

Bradhna—Bhautya Manu's son (97.32).

Brahmapūrakāḥ—S. V. Bhārata (II).

Bṛhadbhaya—Dattaputra Sāvarṇi Manu's son (91.9).

Brāhmottarāḥ—S. V. Bhārata (I).

Caitra—One of the sons of Svārociṣa Manu (64.5).

Caitra—A Sage under Manu Tāmasa (71.59).

Caitraratha—S. V. Meru.

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[1] Nadakarni A. K. (Re.), *Op. cit.*, p. 348.

[2] Pargiter F. E., *Op. cit.*, p. 28, note.

Caitya—Circumambulating round the fig-tree situated on the sacred spot is recommended (31.42).

Cakora (Caccabis chukor [1])—This bird figures in the description of the forest visited by Baladeva (6.18).

Cakora—S. V. Bhārata (I).

Cakravāka (Ruddy shieldrakes [2])—An aquatic bird (6.21). Female Cakravāka bird is also referred to (62.7 etc.).

Cakramuñja—S. V. Meru.

Cakrāvartā—S. V. Bhadrāśva (II).

Campaka—(Michelia Champaca; N. O. Magnoliaceae; Golden or yellow Champa; Guj. Rae Champac; Pilo Champo; Hindi Champa [3])—This tree figures in the description of the forest visited by Baladeva (6.16).

Caṇa (ka)—S. V. Food and Drink (Chap. II, Sec. V)

Caṇḍakhārāḥ—S. V. Bhārata (II)

Candrabhāgā—S. V. Bhārata (I)

Candreśvarāḥ—S. V. Bhārata (II).

Carmaṇvatī—S. V. Bhārata (I).

Cātaka—(The Pied-crested Cuckoo [4])—This bird figures in the description of the forest visited by Baladeva (6.19).

Cedayaḥ—S. V. Bhārata (II).

Cibiḍāḥ—S. V. Bhārata (II).

Cīnāḥ—S. V. Bhārata (I).

Cīnaka—S. V. Food and Drink (Chap. II, Sec. V).

Cīraprāvaraṇāḥ—S. V. Bhārata (II).

Cirīvāka—The man who steals salt is born as a bird called Cricket[5] after death (15.22).

Citrakūṭa—S. V. Bhārata (I).

Citrakūṭāḥ—S. V. Bhārata (I).

Citrasena—Raucya Manu's Son (91.31).

Citrotpalā—S. V. Bhārata (I).

Colāḥ—S. V. Bhārata (I).

Colāḥ- S. V. Bhārata (II).

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[1] Pargiter F. E., *Op. cit.*, p. 28, note.

[2] Pargiter F. E., *Op. cit.*, p. 30, note.

[3] Nadkarni A. K. (Re.), *Op. cit.*, pp. 794-795; Pargiter F. E., *Op. cit.*, p. 26, note.

[4] Pargiter F. E., *Op. cit.*, p. 29, note.

[5] Monier Williams, *Op. cit.*, p. 399; The cal. ed. reads here Vicikāka (15.122) which is not found in Monier Williams, dictionary. Pargiter suggests that it is most probably the Black bellied Tern, Sterna Javanick, which has a black and grey plumage, and is found in every river in India; *Op. cit.*, p. 86, note.

Culikāḥ—S. V. Bhārata (I).

Culikāḥ—S. V. Bhārata (II).

Dāḍima—(Punica Granatum; N. O. Lythraceae; Guj. Dāḍama; Hindi Anār; Dhalim[1])—This tree figures in the description of the forest visited by Baladeva (6.12).

Dama—A Mukhya god (77.8).

Dāmalāḥ—S. V. Bhārata (I).

Dāmarakāḥ—S. V. Bhārata (II).

Daṃśa—For stealing honey (madhu) a man is born as a gadfly (15.23).

Daṇḍakāḥ—S. V. Bhārata (II).

Dānta—A Mukhya god (77.8).

Dānta—One of the sons of Tāmasa Manu (71.60).

Daradāḥ—S. V. Bhārata (I).

Daradāḥ—S. V. Bhārata (II).

Dardura—S. V. Bhārata (II).

Dardurācala—S. V. Bhārata (I).

Dārvāḥ—S. V. Bhārata (I).

Dārvāḥ—S. V. Bhārata (II).

Daśamālikāh—S. V. Bhārata (I).

Dāsameyāḥ—S. V. Bhārata (II).

Dāsapurāḥ—S. V. Bhārata (II).

Daśārṇā—S. V. Bhārata (I).

Daśārṇāḥ—S. V. Bhārata (I).

Daśārṇāḥ—S. V. Bhārata (II).

Dāserakāḥ—S. V. Bhārata (II).

Ḍatta—A sage under Manu Svārociṣa (64.4).

Dayita—A Sutapa god (77.6).

Devadāru—(Cedrus Deodara, N. O. Coniferae; Pinus Deodara; Hindi Deodara; Guj. Devadāra[2])- This tree figures in the description of a forest visited by Baladeva.

Devakūṭa—S. V Meru.

Devakūṭa—S. V Bhadrāśva (II).

Devaśaila—S. V. Meru.

Devaśreṣṭha—Rudraputra Sāvarṇi Manu's son (91.26).

Devānīka—Dharmaputra Sāvarṇi Manu's son (91.21).

Devavat—Rudraputra Sāvarṇi Manu's Son (91.26).

Devīkā—S. V. Bhārata (I).

Dharāvṛkāḥ—One of the five groups of gods under Manu Bhautya (97.29).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, pp. 1031-1032; Pargiter F. E., *Op. cit.*, p. 29, note.

[2] Nadkarni A. K. (Re.), *Op. cit.*, p. 295; Vaidya B. G., *Op. cit.*, pp. 284-289.

Dhanuṣmat—S. V. Bhārata (II)
Dharma—A Sutapa god (77.6).
Dharmabaddhāḥ—S. V. Bhārata (II).
Dharmadvīpāḥ—S. V. Bhārata (II).
Dharmāraṇyāḥ—S. V. Bhārata (II).
Dhātaki—S. V. Savana.
Dhṛṣṭa—Vaivasvata Manu's Son (76 11).
Dhṛṣṭaketu—Dattaputra Sāvarṇi Manu's son (91.9).
Dhṛtimat—A sage under Manu Raucya (91.30).
Dhṛtimat—S. V. Jyotiṣmat (I).
Dhruva—S. V. Medhātithi (I).
Dhūtapāpā—S. V. Bhārata (I).
Dīrghagrīvāḥ—S. V. Bhārata (II).
Dīrghapādāḥ—S. V. Bhārata (II).
Dīptimat—A sage under Manu Sāvarṇi (77.4).
Diṣṭa—Vaivasvata Manu's son (76.11).
Divaspati—Indra under Manu Raucya (91.29).
Divya—Auttama Manu's Son (70.10).
Draḍha—Raucya Manu's son (91.31).
Draḍhāyu—Dharmaputra Sāvarṇi Manu's son (91.21).
Drāvaṇāḥ—S, V. Bhārata (II).
Drāviḍāḥ—S. V. Bhārata (II)
Droṇa—A sage under Manu Sāvarṇi (77.4).
Dṛṣadvatī—S. V. Bhārata (I).
Dundubhi—S. V. Dyutimat (II).
Durgā—S. V. Bhārata (I).
Durgāḥ—S. V. Bhārata (I).
Durjayanta—S. V. Bhārata (I).
Dvārakā—Śauri (Baladeva) went to Dvārakā accompanied by his army (6.5).
Dvāravatī (= Dvārakā = Jain Baravai)—It is also called Kūśasthalī. It was originally situated near the mountain Girnar, but in later times it has been recognised as Dvārakā on the sea-shore on the extreme west coast of Kāṭhiāwāḍ. It is the 'Barake' of the periplus (p. 389).[1]
Dvikhura - Included among the wild beasts (45.30).
Dyuti—A sage under Manu Rudraputra Sāvarṇi (91.25).
Dyutimat (I)—A sage under Manu Dattaputra Sāvarṇi (91.8).
Dyutimat (II)—Priyavrata's son (50.15). He was appointed as the lord of Krauñcadvīpa by his father (50.19). He had seven sons *viz.* Kuśala, Manuga, Uṣṇa, Prākara, Arthakāraka, Muni and Dundubhi. The

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[1] For details vide Law B.C., *Op. cit.*, p. 282.

different varṣas in Krauñcadvīpa came to be known after their names (50.23^{cd}—25^{ab}).

Ekapādāḥ—S. V. Bhārata (II).

Ekapādapāḥ S. V. Bhārata (II).

Ekaśṛṅga—S. V. Meru.

Ekekṣaṇāḥ—S. V. Bhārata (II)

Gabhastimat—S. V. Bhārata (I).

Gabhira—Bhautya Manu's Son (97.32).

Gajāhvayāḥ—S. V. Bhārata (II).

Gālava—A sage under Manu Sāvarṇi (77.4)

Gālavāḥ—S. V. Bhārata (I).

Gaṇabāhyāḥ S. V. Bhārata (II).

Gaṇḍakī—S. V. Bhārata (I).

Gāndhārāḥ—S. V. Bhārata (I).

Gāndhārāḥ—S. V. Bhārata (II).

Gāndharva—S. V. Bhārata (I).

Gāndharvāḥ—S. V. Bhārata (II).

Gānakalahāḥ—S. V. Bhārata (II).

Gandhamādana—S. V. Jambudvīpa.

Gaṅgā—S. V. Bhārata (I).

Ganarāśayaḥ—S. V. Bhārata (II).

Gardabha—The brahmin, who accepts gifts from an outcaste, is born as an ass
Khara (Khara) after death (15.1). The man, who scorns his parents, is born as an ass (Gardabha) after death (15.3). The man, who kills an armless man (aśastraṃ pūruṣam), is also born as an ass (Khara) after death (15.18).

Garuḍa—The fight between the bird Garuḍa and Indra is mentioned in a simile (2.23)

Garuḍa—Kāśyapa Mārīca's son by Vinatā (101.6).

Gauragrīvāḥ—S. V. Bhārata (II).

Gautama—A sage under Manu Vaivasvata (76.9).

Gautamī—A holy river (21.93).

Geyamallakāḥ—S. V. Bhārata (I).

Gorāḥ—S. V. Bhārata (II).

Ghoṣāḥ—S. V. Bhārata (II).

Ghoṣa-saṃkhyāḥ—S. V. Bhārata (II).

Ghuralāḥ—S. V. Bhārata (II).

Go—There are many references to the cow in MKP. One of them is noted here, *e.g.* the milk of the cow is said to satisfy the manes for one year (29.6).

Godāvarī—S. V. Bhārata (I).

Godhūma—S. V. Food and Drink (Chap. II, Sec. V).

Gomanta—S. V. Bhārata (I).

Gomatī—S. V. Bhārata (I).

Gomedāḥ—S. V. Bhārata (I).

Gonardāḥ—S. V. Bhārata (II).

Govardhanapura—S. V. Bhārata (I).

Gṛdhra—S. V. Baka.

Gṛhagodhikā—One who steals haviṣyānna is born as a house-lizard (15.24).

Gṛhakukkuṭa—The domestic fowl is mentioned in a simile (35.4).

Gṛñjana—S. V. Food and Drink (Chap. II, Sec. V).

Guḍāḥ—S. V. Bhārata (II).

Gulma (shrub)—A class of plants (4.19; 15.32).

Gurgaṇāḥ—S. V. Bhārata (I).

Guru—Bhautya Manu's son (97.32).

Guruhāḥ—S. V. Bhārata (II).

Gurusvarāḥ—S. V. Bhārata (II).

Haimagirikāḥ—S. V. Bhārata (II).

Haimakūṭāḥ—S. V. Bhārata (II).

Haṃsa—The swan is an aquatic animal (6.22).

Haṃsamārgāḥ —S. V. Bhārata (II).

Haṃsanābha—S. V. Meru.

Hārabhūṣikāḥ—S. V. Bhārata (I).

Hari—parvata—S. V. Ketumāla (II).

Hārikāḥ—S. V. Bhārata (II).

Hāriṇa—The flesh of deer satisfies the manes for three months (29.3).

Harita—S. V. Vapuṣmat.

Hārita—One who steals a bronze-vessel is born as a Green Pigeon (probably Crocopus Phoenicopterus or Osmotreron Bicincta [1] (15.29).

Harītaka—(The yellow Myrobalan tree, Terminalia Chebula; N. O. Combretaceae, a large forest tree; twenty-eight synonyms and seven varieties are enumerated; the fruit is used for dyeing yellow and a laxative; Hindi Harara; Guj. Himaja; Pīḷī haraḍe; Kābulī haraḍe [2])—This tree figures in the description of the forest visited by Baladeva (6.14)

Harivarṣa—S. V. A (Ā) gnīdhra.

Harivarśa—There men are born of the appearance of silver. They descend from the world of the gods, and are like the gods in all respects. They relish the sugarcane juice. Neither oldage afflicts them nor do they suffer from decay at all. They live for the whole of their life free from sickness (57.4-6).

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[1] Pargiter F. E., *Op. cit.*, p. 28, note.

[2] Nadkarni A. K. (Re.); *Op. cit.*, p. 1205; Monier Williams, *Op. cit.*, p. 1292; Pargiter F. E., *Op. cit.*, p. 26, note.

Hastin—It is included in the list of wild animals (45.30). The gait of an elephant is mentioned in a simile (59.16). We have it in a simile that when a Siṃha, Śārdūla or Kuñjara is captured and made to serve, it becomes tamed (mṛdu) (36.17). Mātaṅga is born of Brahmā's feet (45.26).

Haviṣmat—A sage under Manu Cākṣuṣa (73.55).

Haviṣmat—A sage under Manu Brahmaputra Sāvarṇi (91.14).

Haviṣmat—A sage under Manu Dharmaputra Sāvarṇi (91.8).

Havyavāhana— A sage under Manu Dataputtra Sāvarṇi (91.8).

Hemadhanvan—Dharmaputra Sāvarṇi Manu's Son (91.21).

Hemakūṭa—S. V. Jaṃbudvīpa.

Hematārakāḥ—S. V. Bhārata (II).

Himāhva—S. V. Bhārata (I).

Himavat—S. V. Jaṃbudvīpa.

Himavat—S. V. Meru.

Himavat—S. V. Bhārata (I).

Himavat—S. V. Bhārata (II).

Hiṅgāḥ—S. V. Bhārata (II).

Hiraṇmaya (I)—S. V. A (Ā) gnīdhra.

Hiraṇmaya (II)—In this varṣa there is a river named Hiraṇvatī with abundant lotuses. Men are born there with great strength, full of vigour, with large bodies, eminently good, wealthy and benigh of look (57.14-15).

Hiraṇvatī—S. V. Hiraṇmaya (II).

Hiraṇya—S. V. A (Ā) gnīdhra.

Hiraṇyaloman—A sage under Manu Raivata (72.73).

Ikṣukā —S. V. Bhārata (I).

Ilāvṛta—S. V. A (Ā) gnīdhra.

Ilāvṛta—S. V. Jaṃbudvīpa.

Ilāvṛta—It is also called Meru-varṣa. The Sun does not shine there nor do men suffer from decay, at all. The rays of the Moon and the Sun, of the nakṣatras and the grahas do not shine of their own, but are the sublime lustre of Meru. Men are born there as bright and fragrant as the lotus. They feed on the juice of Jāmbu fruit, and their eyes are as wide as lotus leaf. They live for thirteen thousand years. In the middle of the Ilāvṛta there is Meru (mountain) having the expanse.

Indradvīpa—S. V. Bhārata (I).

Inguda—(Terminalia Catappa ; N.O. Combretaceae ; Indian Almond : Hindi Jaṅgalī Badām[1])—This tree figures in the description of the forest visited by Baladeva (6.14).

Irāvatī—S. V. Bhārata (I).

Jāguḍāḥ—S. V. Bhārata (I).

Jalada—S. V. Bhavya (II).

Jalakukkuṭa—An aquatic animal (6.21).

Jamadagni—Ṛcika's son and the sage of the Vaivasvata manvantara (76.10).

Jaṃbu—S. V. Bhārata (II).

Jāṃbu (Eugenia Jambolana ; N. O. Myrtaceae ; Black Plum ; Hindi Jām ; Guj. Jāṃbu [2])—S. V. Meru

Jaṃbudvīpa—Priyavrata consecrated A(Ā) gnīdhra as the lord of Jaṃbudvīpa (50.33). It is one lakh yojanas in breadth and length. It has seven varṣa mountains *viz.* Himavat, Hemakūta, Niṣadha, Meru, Nīla, Śveta and Śṛṅgī. Two of these great mountains are two lakh yojanas in extent, and are situated in the centre of Jaṃbudvīpa. There are two mountains to the south of those two, and two mountains to the north. They are severally less by ten thousand yojanas in length. They are two thousand yojanas in height and breadth. The six varṣa mountains extend into the sea. They are low on the south and north, and high in the middle like the earth. On the southern half of the Vedi are three varṣas, and on the north are three varṣas. In between them is situated the Ilāvṛta (varṣa) situated like the half moon. To the east of it is Bhadrāśva (varṣa), and to the west is Katumāla (varṣa), (51.8-14^{ab}). Thus this (Jaṃbudvīpa) is like a lotus with Bhadrāśva, Bhārata etc. as its petals on four sides (52.20^{cd}-21^{ab}).

Jānujaṅgha—Tāmasa Manu's son (71.60).

Japā-Puṣpa—China-rose, Hibiscus Rosasinensis, N. O. Hibiscus Mutabilis. The flower is very large and of a brilliant crimson-scarlet colour, very conspicuous.[3] It is mentioned in a simile (99.2).

Jārudhi—S. V. Meru.

Jaṭhara – S. V. Jaṃbudvīpa

Jaṭharāḥ—S. V. Bhārata (II).

Jayadratha—Brahmaputra Sāvarṇi Manu's son (91.15).

Jayanta—S. V. Ketumāla (II).

Jīmūta—S. V. Vapuṣmat.

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 1205.

[2] Nadkarni A. K. (Re.), *Op. cit.*, p. 516.

[3] For details vide Vaidya B. C., *Op. cit.*, pp. 255-256; Pargiter F. E., *Op. cit.*, p. 553, note.

Jīra—(Cumin seed, Cuminum Cyminum ; N. O. Umbelliferae ; Guj. safed Jiru ; Hindi safed Jeera[1])—This tree figures in the description of the forest visited by Baladeva (6.13).

Jīvaṃjīvaka—S. V. Dress and Decoration (Chap. II, Sec. V).

Jyoti —The Sutapa god (77.6).

Jyotirdharman—A sage under Manu Tāmasa (71.59).

Jyotiṣikāḥ—S. V. Bhārata (II).

Jyotiṣmat—(I)—Priyavrata's son (50.15) ; the lord of Kuśadvīpa (50.19). He had seven sons *viz*. Udbhid, Vainava, Suratha. Laṃbana, Dhṛtimat, Prākara and Kāpila. The seven varṣas in the Kuśadvīpa are called after the names of these sons of Jyotiṣmat (50.25^{cd}-27^{ab}).

Jyotiṣmat (II)—A sage of the Dattaputra Sāvarṇi manavantara (91.8).

Kaccha—S. V. Bhārata (II).

Kacchapa—The man who injures his brother's wife becomes a tortoise after his release from hell (15.4). The contraction of its limbs is mentioned in a simile (36.33^{cd}). S. V. Kūrma.

Kadaṃba—S. V. Meru.

Kādaṃba—An aquatic animal (6.21)

Kaikeyāḥ—S. V. Bhārata (I).

Kaikeyāḥ—S. V. Bhārata (II).

Kailāsa—S. V. Meru.

Kailāsa—S. V. Bhārata (II).

Kairātāḥ—S. V. Bhārata (II).

Kaiṣkindhyāḥ—S. V. Bhārata (II).

Kāka – One who eats food without offering it to the
Vāyasa —gods, manes and brahmins (15.13-14), and who eats goat's flesh, is born as a crow after death (15.21).

Kākulālakāḥ—S. V. Bhārata (II).

Kālājināḥ—S. V. Bhārata (II).

Kālakotayāḥ —S. V. Bhārata (II).

Kalāḥ—S. V. Bhārata (II).

Kalama—S. V. Food and Drink (Chap. II, Sec. V).

Kālaśāka—S. V. Food and Drink Chap. II, Sec. V).

Kālatoyakāḥ—S. V. Bhārata (I).

Kalavinka—The sparrow figures in the description of the forest visited by Baladeva (6.18).

Kalāya—S. V. Food and Drink (Chap. II, Sec. V).

Kālibalāḥ—S. V. Bhārata (I).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 408; Pargiter F. E., *Op. cit.*, p. 25, note.

Kaliṅga—S. V. Meru.

Kaliṅgāḥ—S. V. Bhārata (I).'

Kāmagāḥ—A group of thirty gods under Manu Dharmaputra Sāvārṇi (91.17).

Kaṃbala—S. V. Ketumāla (II).

Kāṃbojāḥ—S. V. Bhārata (I).

Kāṃbojāḥ—S. V. Bhārat (II).

Kāminī—S. V. Ketumāla (II).

Kaṇa—S. V. Food and Drink (Chap. II, Sec. V).

Kāñcī—S. V. Bhārata (II).

Kaṅgavat—S. V. Bhārata (I).

Kaniṣṭhāḥ—A group of gods under Manu Bhautya (97.29).

Kaṅka—S. V. Baka.

Kaṅkamārutāḥ—S. V. Bhārata (II).

Kaṅkola—(Not found in the dictionary. Pargiter suggests here Kankella,[1] which is Saraca Indica; N. O. Caesalpiniaceae; Aśoka tree; Guj. Asho-palava; Hindi Aṅganāpriya[2] but this occurs in MKP (6.15) —This tree figures in the description of the forest visited by Baladeva (6.13).

Kapila—S. V. Meru.

Kāpila—S. V. Jyotiṣmat (I).

Kapilendra—S. V. Meru.

Kapiñjalāḥ - S. V. Bhārata (II).

Kapota—The man, who scorns his brother's wife, becomes pigeon after his release from hell (15.4).

Karamarda—(Capparis Corundas or Carissa Carandas; N. O. Apocyanaceae; Bengal Currants: Hindi and Guj. Karwando; Karando; Timukhia)[3] —This tree figures in the description of the forest visited by Baladeva (6.14).

Karamodā—S. V. Bhārata (I).

Karaṃbha—S. V. Food and Drink (Chap. II, Sec. V).

Karaṃbhakāḥ—(or Raṃbhakāḥ)—S. V. Ketumāla (II).

Kāraṇḍava (a kind of duck; also called Karanda. Pargiter suggests that this is the Common Teal, Querquedula Crecca, which is now called Kerra in N. W. Provinces, and Kardo in Sindh[4])—An aquatic animal (6.22).

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[1] Pargiter F. E., *Op. cit.*, p. 25, note.

[2] Nadkarni A. K. (Re.), *Op. cit.*, p. 1104.

[3] Nadkarni A. K. (Re.), *Op. cit.*, p. 266; Vide Pargiter F. E., *Op. cit.*, p. 26, note.

[4] *Op. cit.*, p. 30, note.

Karṇikāra—(Pterospermum Acerifolium ; N. O. Sterculiaceae ; Hindi Kaniar[1]) This tree figures in the description of the forest visited by Baladeva (6.16).

Karaskarāḥ—S. V. Bhārata (I)

Kāraskarāḥ—S. V. Bhārata (II).

Karatoyā—S. V. Bhārata (I).

Karkoṭaka—S. V. Bhārata (II).

Karmanāyakāḥ—S. V. Bhārata (II).

Karṇaprādheyāḥ—S. V. Bhārata (II).

Karṇāṭāḥ—S. V. Bhārata (II).

Karūṣa—Vaivasvata Manu's son (76.12).

Karuṣāḥ—S. V. Bhārata (I).

Karvaṭāśana—S. V, Bhārata (II).

Kaśerukāḥ—S. V. Bhārata (I).

Kaśerūmat—S. V. Bhārata (I).

Kāśī—S. V. Bhārata (I).

Kāśīs—S. V. Bhārata (II).

Kāśmīraka-rāṣṭra—S. V. Bhārata (II).

Kāśmīrāḥ—S. V. Bhārata (I).

Kāśyapa—A sage under Manu Vaivasvata (76.9).

Kaṭakasthalāḥ—S. V. Bhārata (II).

Kaṭhākṣarāḥ—S. V. Bhārata (I).

Kaulagirāḥ—S. V. Bhārata (II).

Kaurañja—S. V. Bhadrāśva (II).

Kaurūsāḥ—S. V. Bhārata (II).

Kauśika—A sage under Manu Vaivasvata (76.9).

Kauśikāḥ—S. V. Bhārata (II).

Kauśikī—S. V. Bhārata (I).

Kāverī—S. V. Bhārata (I).

Kāveri—S. V. Bhārata (II).

Kāvya—A sage under Manu Tāmasa (71.59).

Keralāḥ—S. V. Bhārata (I).

Ketakī—(Pandanus Odoratissimus; N. O. Pandanaceae ; Guj. Kevaḍo; Hindi Keora[2])—The leaf of Ketakī is referred to in a simile (2.15). The tree figures in the description of the forest visited by Baladeva (6.15).

Ketumāla (I)—S. V. A(Ā)gnīdhra.

Ketumāla (II)—It is situated on the west of Ilāvṛta-vaṣa (57.14ab). There are seven kula mountains in it viz. Viśāla, Kambala, Kṛṣṇa, Jayanta,

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 1026; Vide Pargiter F. E., *Op. cit.*, p. 27, note.

[2] Nadkarni A. K. (Re.), *Op. cit.*, p. 894.

Hariparvata, Viśoka and Vardhamāna. There are other hills by thousands among which a multitude of people dwell. The Mauleyāḥ, huge in structure, the Śākāḥ, Potāḥ, Karaṃbhakāḥ (or Raṃbhakāḥ), the Accalapramukhāḥ[1] and hundreds of people dwell there, and drink the water of the rivers viz. Vaṃkṣu, Śyāmā, Svakaṃbalā, Amoghā, Kāminī, Śyāmā[2] and thousands of others. Lord Hari dwells there in the form of Varāha (boar) (57.12-17).

Ketumat—S. V. Vapuṣmat.

Khaḍgahasta (or Pañcahasta)—Dattaputra Sāvarṇi Manu's son (91.9).

Khaga—S. V. Gṛdhra.

Khañja—The man who steals the stock of the sorghum, Indian Millet[3] (Palāla) is born as a bird called Khañja (15.30).

Khañjaya—S. V. Bhārata (II).

Kharasāḥ—S. V. Bhārata (II).

Khas(ś)āḥ—S. V. Bhārata (I).

Khas(ś)āḥ—S. V. Bhārata (II).

Kīcaka—S. V. Bhārata (II).

Kiṃpuruṣa— (I) S. V. A(Ā)gnīdhra.

Kiṃpuruṣa (II) — In this Varṣa men live for ten thousand years, and men and women are free from sickness and sorrow. There is a great Plakṣakhaṇḍa like the Nandana. There men drink the juice of its fruits, and women are born there with lasting youthfulness, and are as fragrant as lotus (57.1-3).

Kiṃśuka—(Butea Frondosa; N. O. Papilionaceae ; Bastard Teak; Guj. Khākharo; Hindi Palās[4])—This tree figures in the description of the forest visited by Baladeva (6.18).

Kinnara—rājya—S. V. Bhārata (II).

Kirātāḥ—S. V. Bhārata (I).

Kirātāḥ—S. V. Bhārata (II).

Kiṣkindhakāḥ—S. V. Bhārata (II).

Kodrava—S. V. Food and Drink (Chap. II, Sec. V).

Kohalakāḥ—S. V. Bhārata (II).

Kokila—The bird Cuckoo figures in the description of the forest visited by Baladeva (6.18). The sweet voice of Puṃskokila is often mentioned in similes (1.46 etc.).

Kolāhala—S. V. Bhārata (I).

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[1] The cal. ed. reads Aṅgulapramukhāḥ (59.15).

[2] This name is repeated here.

[3] Monier Williams, *Op. cit.*, p. 609.

[4] Nadkarni A. K. (Re.), *Op. cit.*, p. 222; Vide Pargiter F. E., *Op. cit.*, p. 28, note.

Kolāḥ—S. V. Bhārata (II).

Koṅkaṇāḥ—S. V. Bhārata (II).

Koradūṣa—S. V. Food and Drink (Chap. II, Sec. V)

Kos(ś)alāḥ—S. V. Bhārata (I).

Kos(ś)alāḥ—S. V. Bhārata (II).

Kovidāra—(Bauhinia Variegata; N. O. Caesalpiniaceae; Guj. Kovidāra; Hindi Kāchanār[1])—This tree figures in the description of the forest visited by Baladeva (6.16).

Kratu—A Sutapa god (77.6).

Krauñca—The man who scorns his brother, who is like a father, is born as a Curlew after his release from hell (15.14cd-15ab).

Krauñcadvīpa—S. V. Dyutimat.

Krauñcadvīpa—S. V. Bhārata (II).

Krauñcāḥ—S. V. Bhārata (II).

Kravyāda—S. V. Gṛdbra.

Kṛpa—A sage under Manu Sāvarṇi (77.4).

Kṛṣṇa—S. V. Meru.

Kṛṣṇa—S. V. Ketumāla (II).

Kṛṣṇa—S. V. Bhārata (I).

Kṛṣṇādvīpa—S. V. Bhārata (II).

Kṛtamālā—S. V. Bhārata (I).

Kṛtasmara—S. V. Bhārata (I).

Kṛtrakāḥ—S. V. Bhārata (I).

Kṣānti—Tāmasa Manu's son (71.60).

Kṣatrabuddhi—Raucya Manu's son (91.31).

Kṣemadhūrtaḥ—S. V. Bhārata (II).

Kṣemaka—S. V. Medhātithi.

Kṣiprā—S. V. Bhārata (I).

Kṣurādri—S. V. Bhārata (II).

Kṣudravīṇāḥ—S. V. Bhārata (II).

Kuhakāḥ—S. V. Bhārata (I).

Kuhū—S. V. Bhārata (I).

Kukkuṭa—S. V. Meru.

Kulaṭāḥ—S. V. Bhārata (II).

Kulattha (ka)—S. V. Food and Drink (Chap. II, Sec. V).

Kulīna—S. V. Meru.

Kulyāḥ—S. V. Bhārata (I).

Kumāra—S. V. Bhavya.

Kumārāḥ—S. V. Bhārata (I).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 184; Vide Pargiter F. E., *Op. cit.*, p. 27, note.

[2] Monier Williams, *Op. cit.*, p. 293.

Kuraṇṭa—(The plant Marsilea quadrifolia)—Vide Superstitions, Belief and Taboos, Chap. II, Sec. V.

Kumārī—S. V. Bhārata (I).

Kumudādri—S. V. Bhārata (II).

Kumudaśaṅkaśāḥ—S. V. Bhadrāśva (II).

Kumudvatī—S. V. Bhārata (I).

Kuñjaradarīs—S. V. Bhārata (II).

Kuntalāḥ—S. V. Bhārata (I).

Kuntaprāvaraṇāḥ—S. V. Bhārata (I).

Kuntyāḥ—S. V. Bhārata (I).

Kunyatāḥ—S. V. Bhārata (II).

Kuraṭāḥ—Bhārata (II).

Kūrma—An aquatic animal (6.22). There is also a reference to the Kūrma (Tortoise) incarnation of Brahmā (44.7). S. V. Bhārata (II).

Kuru—S. V. Bhārata (II).

Kurus—S. V. Bhārata (I).

Kurubakāḥ—Bhārata (II).

Kurumināḥ—S. V. Bhārata (I).

Kuruvinda—S. V. Food and Drink (Chap. II, Sec. V).

Kuśa—The Kuśa grass is used in worship of the gods (2.65) and in śrāddha rites (28.41 etc).

Kuśa—S. V. Bhārata (I).

Kuśadvīpa—In Kuśadvīpa of Jyotiṣmat, Priyavrata's son, (there are seven varṣas) called after the names of his seven sons *viz.*, Udbhid, Vaiṇava, Suratha, Laṃbana, Dhṛtimat, Prākara and Kāpila (50.25^{cb}–27^{ab}).

Kuśala—S. V. Dyutimat.

Kuśottara—S. V. Bhavya (II).

Kūṭaśaila—S. V. Bhārata (I).

Laḍahāḥ—S. V. Bhārata (II).

Lakuca—(Artocarpus Lakoocha; N. O. Urticaceae; Hindi Dahua[1])—This tree figures in the description of the forest visited by Baladeva (6.13).

Laṃbana—S. V. Jyotiṣmat.

Laṃpākāḥ—S. V. Bhārata (I).

Lāṅgulinī—S. V. Bhārata (I).

Laṅkāḥ—S. V. Bhārata (II).

Laśūna—S. V. Food and Drink (Chap. II, Sec. V).

Latā—(Creeper)—A class of plants (4.19; 15. 32^{cd}).

Lauhityāḥ—S. V. Bhārata (II).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 147; Vide Pargiter F. E., *Op. cit.*, p. 25, note.

Lekhā—A group of gods under Manu Cākṣuṣa (73.53).

Lohajaṅghāḥ – S. V. Bhārata (I).

Madgu – a king of diving bird, probably the Little Grebe, Podiceps Philippensis, commonly called dubdubi from its inveterate diving. But it may be the Bald Coot, Fulica Atra, which is also a ready diver [1])—An aquatic animal (6.22).

Mādhava—A sage of the Bhautya manvantara (97.31).

Madhu—S. V. Meru.

Madrakāḥ—S. V. Bhārata (I).

Madrāḥ – S. V. Bhārata (I).

Madrāḥ—S. V. Bhārata (II).

Magadhāḥ—S. V. Bhārata (I).

Magadhāḥ —S. V. Bhārata (II).

Mahābhadra—S. V. Meru.

Mahādruma – S. V. Bhavya (II).

Mahāgaurī—S. V. Bhārata (I).

Mahānada—S. V. Bhārata (I).

Mahānīlī—S. V. Meru.

Mahārāṣṭrāḥ—S. V. Bhārata (I).

Mahārāṣṭrāḥ—S. V. Bhārata (II).

Mahārṇavāḥ—S. V. Bhārata (II).

Mahāśaila—S. V. Meru.

Mahāvīrya—A sage under Manu Raucya (91.29).

Mahāvīta—S. V. Savana.

Mahendra – S. V. Bhārata (I).

Mahī – S. V. Bhārata (I).

Māhiṣikāḥ—S. V. Bhārata (II).

Maināka—S. V. Bhārata (I).

Maithilāḥ—S. V. Bhārata (II).

Makṣikā—The man, who steals eatables, is born as a fly after death (15.19).

Māladāḥ—S. V. Bhārata (I).

Malakāḥ—S. V. Bhārata (I).

Mālatī – (Jasminum Grandiflorum: N. O. Oleaceae; Hindi Jati; Guj-Chameli [2]) This tree figures in the description of the forest visited by Baladeva (6.16).

Mālavāḥ—S. V. Bhārata (I).

Māla-vartikāḥ—S. V. Bhārata (I).

Malaya—S. V. Bhārata (I).

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[1] Pargiter F. E., *Op. cit.*, p. 31, note.

[2] Nadkarni A. K. (Re.), *Op. cit.*, p. 701; Vide Pargiter F. E., *Op. cit.*, p. 27, note.

Malaya—S. V. Bhārata (II).

Mallāḥ—S. V. Bhārata (I).

Mānasa—S. V. Meru.

Mandagā—S. V. Bhārata (I).

Mandākinī—S. V. Bhārata (I).

Mandara—S. V. Meru.

Mandara—S. V. Bhārata (I).

Mandara—(Pargiter thinks it to be Erythrina Stricta; N. O. Papilionaceae[1]) This tree figures in the description of the forest visited by Baladeva (6.16).

Mandavāhinī—S. V. Bhārata (I).

Māṇḍavyāḥ—S. V. Bhārata (II).

Maṇimegha—S. V. Bhārata (I).

Maṇiśaila—S. V. Meru.

Maṇīvaka—S. V. Bhavya (II).

Manojava—Indra under Cākṣuṣa Manu (73.54).

Manuga—S. V. Dyutimat.

Marīcibhargāḥ—A group of gods under Manu Dattaputra Sāvarṇi (91.5).

Markaṭaka—S. V. Food and Drink (Chap. II, Sec. V).

Māṣa - S. V. Food and Drink (Chap. II, Sec. V).

Masūra—S. V. Food and Drink (Chap. II, Sec. V.).

Māṭharāḥ—S. V. Bhārata (I).

Mathurāḥ—S. V. Bhārata (II).

Matsya—The Matsya (fish) incarnation of Brahmā is referred to (44.7).

Matsyāḥ—S. V. Bhārata (I).

Matsyāḥ—S. V. Bhārata (II).

Mauleyāḥ—S. V. Ketumāla (II).

Maulikāḥ—S. V. Bhārata (I).

Mayūra—The man who steals varṇakas[2] is born as a Peacock (15.29).

Mayūra—S. V. Meru.

Medhā—Priyavrata's son. He had no inclination for rule, and was given to Yoga (50.16).

Medhātihi (I)—Priyavrata's son (50.16); lord of the Plakṣadvīpa (50.18ab). He had seven sons, and the names of the varṣas in the Plakṣadvīpa came to be known after their names. These varṣas are:—Śākabhava, Śiśira, Sukhodaya, Ānanda, Śiva, Kṣemaka and Dhruva (50.29ab-31ab).

Medhātithi (II)—A sage of the Dattaputra Sāvarṇi manvantara (91.8).

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[1] *Op. cit.*, p. 27, note.

[2] For Varṇaka S. V. Dress and Decoration (Chap. II, Sec. V).

Medhāvī—S. V. Bhavya (II).

Megha—S. V. Meru.

Mekhalāmuṣṭāḥ—S. V. Bhārata (II).

Meru—The golden mountain Meru is in the middle of Ilāvṛta. It is eighty-four thousand yojanas in height. It penetrates downwards sixty thousand yojans and is sixty thousand yojanas broad. Being of the shape of Śarāva, it is thirty-two thousand yojanas broad at the summit. It is white, yellow, black and red on the east and other sides consecutively and a Vipra, a Vaiśya, a Śūdra and a Kṣatriya stay there according to their varṇa. On it there are divine Sabhās of the lokapālās *viz.* Indra etc., on the east and other sides consecutively, and in the centre of it is the sabhā of Brahmā. It is fourteen thousand yojanas in height. Below it is the Viṣkaṃbhaka mountain, ten thousand yojanas in height. The Mandara, Gandhamādana, Vipula and Supārśva mountains are in the east and other sides consecutively. There is a Kadaṃba tree on the Mandara mountain, Jaṃbu tree on the Gandhamādana mountain, Aśvattha tree on the Vipula mountain and Vaṭa tree on the Supārśva mountain. These mountains are eleven hundred yojanas in extent. To the east are the mountains Jaṭhara and Devakūṭa extending upto Nīla and Niṣadha. Niṣadha and Pāriyātra are to the west of Meru. These two mountains also extend upto Nīla Niṣadha. Kailāsa and Himavat are to the south extending east-west. They extend into the ocean. The mountains Śṛṅgavat and Jārudhi are to the north. They, like the two on the south, extend into the ocean. These eight mountains are called the Maryādā mountains. Himavat, Hemakūṭa and other mountains comprise, one with another, nine thousand yojanas, eastward, westward, southward and northward, and are situated around Meru in the middle of Ilāvṛta. On the summit of the Gandhamādana mountain fall the fruits of Jaṃbu tree which are as large as the body of an elephant. The river Jaṃbu flows thence and the gold named Jāṃbunada is produced in it. The (Jaṃbu) river flowing around Meru again enters the river of Jaṃbu tree, and its water is drunk by the people (51.14cd-30).

Around Mandara etc. there are four forests *viz.* Caitraratha in the east, Nandana in the south, Vaibhrāja in the west and Sāvitra in the north; and there are four lakes *viz.* Aruṇoda in the east, Mānasa in the south, Śītoda in the west and Mahābhadra in the north. On the east of Mandara are the following mountains:—Śītārta, Cakramuñja, Kulīna, Aśva, Kaṅgavat, Maṇiśaila, Vṛṣavat, Mahānīlī, Bhavācala, Subindu, Mandara, Veṇu, Tāmasa, Niṣadha and Devaśaila. To the south of Meru are the following mountains:—Trikūṭa, Śikharādri, Kaliṅga, Pataṅgaka, Ṛcaka, Sānumat, Tāmraka, Viśākhavat, Śvetodara, Samūla, Vasudhāra, Ratnavat, Ekaśṛṅga, Mahāśaila, Rājaśaila, Pipāṭhaka, Pañcaśaila, Kailāsa and Himavat.

To the west of Meru are the following mountains:—Surakṣa, Śiśirākṣa, Vaidūrya, Piṅgala, Piñjara, Mahābhadra, Surakṣa, Kapila, Madhu, Añjana, Kukkuṭa, Kṛṣṇa, Pāṇḍura, Sahasraśikhara, Pāriyātra and Śṛṅgavat.

To the north of Meru are the following mountains:—Śaṅkhakūṭa, Vṛṣabha, Haṃsanābha, Kapilendra, Sānumat, Nīla, Svarnaśṛṅga, Sātasṛṅga, Puṣpaka, Megha, Virajākṣa, Varāhādri, Mayūra and Jārudhi.

The valleys among these mountains are exceedingly charming. They are decorated with forests and lakes containing clear water. In them meritorious men are born. These are terrestrial svargas. They surpass svarga with their excellences. In them no merit or sin accrues. Even the gods are said to enjoy merit there. On the Śītānta and other mountains are the great and resplendant abodes of the Vidyādharas, Yakṣas, Nāgas, Rākṣasas, Gods and Gāndharavas which possess great merit, and are studded with charming grooves. The lakes are charming, and the breeze is pleasant in every season. Nowhere on these mountains do men have any kind of mental agitation (52.2-20ab).

Meṣa—Included in the list of the grāmya paśus (45.29).

Mīna—The man, who breaks faith of others, is born as a fish after death (15.7).

Mitravat—Rudraputra Sāvarṇi Manu's son (91.26).

Mitravinda—Rudraputra Sāvarṇi Manu's son (91.26).

Mudga—S. V. Food and Drink (Chap. II, Sec. V).

Mudgarakāḥ—S. V. Bhārata (I).

Mūla—It is used in the worship of the Gods

Mukhyas—A group of gods under Sāvarṇi Manu epoch (77.5).

Mukta—Bhautya Manu's son (97.31).

Muni—S. V. Dyutimat.

Muñjavat—The golden mountain Muñjavat[1] is referred to in MKP 126.12 f.

Murvara—S. V. Bhārata (II).

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[1] The cal. ed. reads Yuñjavat (129.12). Pargiter takes it to be Muñjavat. It is a mountain on the ridge of Himavat. It seems to have been also called Muñjavata, and the summit Muñjaprastha. This may be meant by Muñjavat in AV 1.25.2.8. There was another place of pilgrimage called Muñjavat which was apparently in or near Kurukṣetra; Pargiter F. E., *Op. cit.*, p. 655, note. Vide Law B. C., *Op. cit.*, p. 112.

Muṣa(i)ka—For carrying off through folly paddy, barely etc., a man is born as a large-mouthed rat resembling and ichneumon (15.7-9.).

Muṣikāḥ—S. V. Bhārata (I).

Nābhaga—Vaivasvata Manu's son (76.11 ; 108.4).

Nābhāga—Vaivasvata Manu's son (76.11 ; 108.5).

Nābhāga—Brahmaputra Sāvarṇi Manu's son (91.14).

Nābhi—S. V. A(Ā)gnīdhra.

Nāgadvīpa—S. V. Bhārata (I).

Nāgagiri—S. V. Bhārata (I).

Naiṣadhāḥ—S. V. Bhārata (I).

Naiṣikāḥ—S. V. Bhārata (I).

Nalina—(Dr. Banerjea translates this as the Indigo plant [1], but Monier Williams says that Nalina, neuter, is the Indigo shrub, Indigofera Tinctoria; while Nalina, masculine, as here, is the Carissa Carandas [2], but the latter occurs in MKP 6). This tree figures in the description of the forest visited by Baladeva (6.13).

Nandana—A pleasure-garden of Indra (1.27).

Nandana—S. V. Meru.

Nandāḥ—S. V. Bhārata (II).

Nara—Tāmasa Manu's son (71.60).

Nārikela—The cocoanut tree figures in the description of the forest visited by Baladeva (6.12).

Nārikelāḥ—S. V. Bhārata (II).

Nariṣyanta—Vaivasvata Manu's son (76.11 ; 108.5).

Narmadā—S. V. Bhārata (I).

Naṣikyāḥ—S. V. Bhārata (II).

Nāṣikyāvāḥ—S. V. Bhārata (I).

Nīhārāḥ—S. V. Bhārata (I).

Nikaṭāḥ—S. V. Bhārata (II).

Nīla—S. V. Jambudvīpa.

Nīla—S. V. Meru.

Nīla—S. V. Bhadrāśva (II).

Nīpa—(Anthocephalus Cadamba; N. O. Rubiaceae; wild Cinchona; Guj. and Hindi Kadamba [3])—This tree figures in the description of the forest visited by Baladeva (6.13.).

Nīpāḥ—S. V. Bhārata (II).

Nirāmaya—Dattaputra Sāvarṇi Manu's son (91.9).

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[1] Pargiter F. E., *Op. cit.*, p. 25, note.

[2] *Op. cit.*, p. 530.

[3] Nadkarni A. K. (Re.), *Op. cit.*, p. 118; Vide Pargiter F. E., *Op. cit.*, p. 25, note.

Nirbhaya—Raucya Manu's son (91.31).
Nirmāṇar(p)atis—A group of gods under Manu Dharmaputra Sāvarṇi (91.17).
Nirmoha—Sāvarṇi Manu's son (77.11).
Nirmoha—A sage under Manu Raucya (91.30).
Niruddhāḥ—A group of gods under Manu Brahmaputra Sāvarṇi (91.11).
Nirutsuka—A sage under Manu Raucya (91.30).
Nirvindhyā—S. V. Bhārata (I).
Niryāsa—S. V. Food and Drink (Chap. II, Sec. V).
Niṣadha—S. V. Jaṃbudvīpa.
Niṣadha—S. V. Meru.
Niṣadhāḥ—S. V. Bhārata (II).
Niṣadhāvatī—S. V. Bhārata (I).
Niścara—Dharmaputra Sāvarṇi Manu's Son (91.20).
Niścira—A sage under Manu Svārociṣa (64.4).
Niścirā—S. V. Bhārata (I).
Niṣpāva—S. V. Food and Drink (Chap. II, Sec. V).
Niṣprakaṃpa—A sage under Manu Raucya (91.30).
Nīvāra—S. V. Food and Drink (Chap. II, Sec. V).
Niyati—Raucya Manu's son (91.30).
Nohayāḥ—S. V. Bhārata (II).
Nṛsiṃhāḥ—S. V. Bhārata (II).
Nūpī—S. V. Bhārata (I).
Nyagrodha—(Ficus Indica; Indian Fig-tree) - S. V. Raṃyaka.
Pahlavāḥ—S. V. Bhārata (I).
Pahlavāḥ—S. V. Bhārata (II).
Palandu—S. V. Food and Drink (Chap. II, Sec. V).
Palāśinī—S. V. Bhārata (I).
Palgulakāḥ—S. V. Bhārata (II).
Palgulukāḥ—S. V. Bhārata (II).
Panasa—(Artocarpus Integrifolia; N. O. Urticaceae; Indian Jack tree; Guj. Phaṇas; Hindi Katiahar; Kanthal[1])—This tree figures in the description of the forest visited by Baladeva (6.13).

Pāñcālāḥ—S. V. Bhārata (II).
Pañcanadakāḥ—S. V. Bhārata (II).
Pañcaśaila—S. V. Meru.
Pāṇḍura—S. V. Meru.
Pāṇḍurācala—S. V. Bhārata (I).
Pāṇḍyāḥ—S. V. Bhārata (I).
Pāṇḍyāḥ—S. V. Bhārata (II).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 146; Vide Pargiter F. E., *Op. cit.*, p. 25, note.

Pārā—S. V. Bhārata (I).

Pāradāḥ—S. V. Bhārata (I).

Pāradāḥ—S. V. Bhārata (II).

Pārāḥ—A group of twelve gods under Manu Dattaputra Sāvarṇi (91.5-6ab).

Pāraśavāḥ—S. V. Bhārata (II).

Paraśuci—Auttama Manu's son (70.10).

Pārāvat—(The Dictionary says this is Diospyros Embryopteris, which is the modern gab; [1] but this tree is also Tinduka which occurs in MKP 6.12, 14)—This tree figures in the description of the forest visited by Baladeva (6.13).

Pārāvatāḥ—Name of a class of deities under Manu Svārociṣa (64.3).

Pāriyātra—S. V. Jambudvīpa.

Pāriyātra—S. V. Meru.

Pāriyātra—S. V. Bhārata (I).

Pāriyātra—S. V. Bhārata (II).

Parjanya—A sage under Manu Raivata (72.73).

Parṇaśabarāḥ—S. V. Bhārata (II).

Parṇaśālāgra—S. V. Bhadrāśva (II).

Pāṣaṇḍāḥ—S. V. Bhārata (II).

Paśupāla—S. V. Bhārata (II).

Pataṅgaka—S. V. Meru.

Paṭavīs—S. V. Bhārata (I).

Pauravāḥ—S. V. Bhārata (II).

Paurikāḥ—S. V. Bhārata (I).

Pauṣkara—S. V. Food and Drink (Chap. II, Sec. V).

Pavitrāḥ—One of the five groups of gods under Manu Bhautya (97.29).

Payoṣṇī—S. V. Bhārata (I).

Phalgulukāḥ—S. V. Bhārata (II).

Phālguṇakāḥ—S. V. Bhārata (II).

Piṇḍamūlaka—S. V. Food and Drink (Chap. II, Sec. V).

Piṅgala—S. V. Meru.

Piṅgalāḥ—S. V. Bhārata (II).

Piñjara—S. V. Meru.

Pipāṭhaka—S. V. Meru.

Pipīlikā—S. V. Food and Drink (Chap. II, Sec. V).

Pippalaśroṇī—S. V. Bhārata (I).

Piśācikā—S. V. Bhārata (I).

Piśikāḥ—S. V. Bhārata (II).

Pitṛsomā—S. V. Bhārata (I).

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[1] Monier Williams, *Op. Cit.*, p. 620 ; *Vide* Pargiter F. E., *Op. Cit.*, p. 25, note.

Pīvara—A sage under Manu Tāmasa (71.59).

Plakṣa—(Ficus Infectoria; N. O. Urticaceae; Hindi Pilkhan) –S. V. Kiṃpuruṣa.

Plakṣāvataraṇa—A tīrtha situated on the Himavat mountain. Here the river Sarasvatī takes its rise.[1]

Plava—(May be Grey Pelican, Pelecanus Philippensis[2])—An aquatic animal (6.22).

Plavaṅgāḥ—S. V. Bhārata (I).

Potāḥ (or Potkāḥ)—S. V. Ketumāla (II).

Prabhākara—A Sutapa god (77.6).

Prabhāsa—A Sutapa god (77.6).

Prabhu—An Amitābha (Amita) god (77.7)

Prāgjyotiṣāḥ—S. V. Bhārata (I).

Prāgjyotiṣāḥ—S. V. Bhārata (II).

Prākara—S. V. Jyotiṣmat (I).

Prākara—S. V. Dyutimat.

Prāleyādri—A synonym of the Himalayas (1.45).

Prāṇa—A sage under Manu Svārociṣa (64.4).

Prāptāḥ—S. V. Bhārata (II).

Praśātikā—S. V. Food and Drink (Chap. II, Sec. V).

Prasūta—A group of eight gods under Manu Cākṣuṣa (73.51)

Pratardana—The group of gods under Manu Auttama (70.4).

Pratīra—Bhautya Manu's son (97.32),

Pravijayāḥ—S. V. Bhārata (I).

Prayāga—It is modern Allahabad. It is a Ksetra according to the BGP (7.14. 30; 10.79.10).[3] It is referred to in MKP 8.280.

Priyaṅgu—S. V. Food and Drink (Chap. II, Sec V.),

Priyaputra – This bird figures in the description of the forest visited by Baladeva (6.19).

Pṛṣadhra—Vaivasvata Manu's son (76,12; 108.5).

Pṛthu—A sage under Manu Tāmasa (71.59).

Pṛthuśravas—Dattaputra Sāvarṇi Manu's son (91.9).

Pulindāḥ—S. V. Bhārata (I).

Punnāga—(Rottlera Tinctoria[4])—This tree appears in the description of the forest visited by Baladeva (6.15).

Purāḥ—S. V. Bhārata (II).

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[1] Pargiter F. E., *Op. cit.*, p. 127, note.

[2] Pargiter F. E., *Op. cit.*, p. 30, note.

[3] For details vide Law B. C., *Op. cit.*, pp. 117f.

[4] Pargiter F. E., *Op. cit.*, p. 26, note.

Purṇotkaṭa—S. V. Bhārata (II).
Puru—Cākṣuṣa Manu's son (73.56).
Purudvaha—Dharmaputra Sāvarṇi Manu's son (91.21).
Puruṣa—(mankind)—Included among the grāmya paśus (45.29).
Puṣkalāḥ—S. V. Bhārata (I).
Puṣkara—The Puṣkara forest is situated at a distance of six miles from Ajmere.[1] It is referred to in MKP 134.16.
Puṣpajā—S. V. Bhārata (I).
Puṣpaka—S. V. Meru.
Puṣpalāḥ—S. V. Bhārata (II).
Puṣpogiri—S.V. Bhārata (I).
Raivata—A park of Raivata mountain[2] is referred to in MKP 6.7.
Raivata—S. V. Bhārata (I).
Rājabhadrakāḥ—S. V. Bhārata (I).
Rājamāṣa—S. V. Food and Drink (Chap. II, Sec. V),
Rājanyāḥ—S. V. Bhārata (II).
Rājaśaila - S. V. Meru.
Rājaśyāmāka—S. V. Food and Drink (Chap. II, Sec. V).
Rāma—A sage under Manu Sāvarṇi (77.4).
Raṃkṣu—S. V. Bhārata (I).
Ramyaka—In this verṣa there is a lofty Nyagrodha tree having green leaves; and the people there live on the juice of its fruits, and live for ten thousand years. They are pre-eminent for sexual pleasures and are pure. They are free from old age and ill-odour (57.12-13).
Raṅgeyāḥ—S. V. Bhārata (I)
Rasālayāḥ—S. V. Bhārata (II).
Ratnavat—S. V. Meru.
Raudrasvanāḥ—S. V. Bhārata (II).
Ṛcaka—S. V. Meru.
Ṛcika—A sage under Vaivasvata Manu (76.10).
Rimāṇḍavyāḥ—S. V. Bhārata (II).
Riṣṭa—Vaivasvata Manu's son (108.4).
Ṛkṣa—S. V. Bhārata (I).
Rocana—S. V. Bhārata (I).
Rohita—S. V. Vapuṣmat (I).
Rohita—A group of ten gods under Manu Rudraputra Sāvarṇi (91.23).
Ṛṣabha—S. V. Bhārata (I).
Ṛṣabha—S. V. Bhārata (II).

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[1] For details vide Law B. C., *Op. cit.*, pp. 41f.

[2] A mountain near Dvārakā in Gujarat; Pargiter F. E., *Op. cit.*, p. 24, note.

Ṛṣabha—A sage under Manu Svārociṣa (64.4).

Ṛṣabhāḥ—S. V. Bhārata (II).

Ṛṣikāḥ—S. V. Bhārata (II).

Ṛṣikulyāḥ—S. V. Bhārata

Ṛṣṭi—A sage under Dharmaputra Sāvarṇi Manu (91.19).

Ṛṣyamūka—S. V. Bhārata (I).

Ṛṣyamūka—S. V. Bhārata (II).

Ṛṣyaśṛṅga—A sage under Manu Sāvarṇi (77.4).

Ṛta – A Mukhya god (77.8).

Ṛtadhāman—Indra under Manu Rudraputra Sāvarṇi (91.24).

Rudrāḥ—Kāśyapa's sons and a group of gods under Manu Vaivasvata (76.1).

Rūpapāḥ—S. V. Bhārata (I).

Sabala—A sage under Manu Dattaputra Sāvarṇi (91.8).

Śabarāḥ—S. V. Bhārata (I).

Sadānīrā—S. V. Bhārata (I).

Sādhyāḥ—Dharma's sons; and the gods under Manu Vaivasvata (76.1-2).

Sahasraśikhara—S. V. Meru.

Sahiṣṇu—A sage under Manu Cākṣuṣa (73.55).

Sahya—S. V. Bhārata (I).

Śailikāḥ—S. V. Bhārata (II).

Śailūṣāḥ—S. V. Bhārata (I).

Sairiṣṭhāḥ—S. V. Bhārata (II).

Śaivāla—S. V. Bhadrāśva (II).

Śākabhava—S. V. Medhātithi.

Śākāḥ—S. V. Bhārata (II).

Śākāḥ—S. V. Ketumāla.

Śākhāmṛga ('Branch-animal', a monkey or a squirrel[1])—Referred to in MKP 6.9.

Śakra—A Sutapa god (77.6).

Sakulī—S. V. Bhārata (I).

Sāla—(Shorea Robusta; N. O. Dipterocarpaceae; Sāl tree; Hindi Sāl[2])—This tree figures in the description of the forest visited by Baladeva (6.17).

Śālmalī—(There are two varieties of Śālmalī viz. (1) Rākta Śāīmalī which is Bombax Malabari cum or Bombax Heptaphylla; N. O. Malueceae; Silk-Cotton tree ; Guj. Rato Shemalo ; Hindi Shimal, and (2) Śveta Śālmalī which is Eriodendron Anfractuosum or Bombax Pentanctrum ; N. O. Bombacaceae ; Capok or Kapok tree ; white Silk-Cotton tree ; Guj. Dholo Shemalo ; Hindi Safed Simul[1])—The scattering of the Cotton of Śālmalī tree is referred to in a simile (35.7).

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[1] Monier Williams, *Op. cit.*, pp. 1062-1063.

[2] Nadkarni A. K. (Re.), *Op. cit.*, p. 1132; Vide Pargiter F. E., *Op. cit.*, p. 27, note,

Śālmaveśmakāḥ—S. V. Bhārata (II)

Śālvāh—S. V. Bhārata (II).

Samidh (Grass)—It is used in the worship of the gods and in marriage rites.

Samūla—S. V. Meru.

Śaṇa—A kind of Hemp, Crotalaria Juncea, Sunn Hemp or Sann Hemp; Bombay Hemp or Benval Hemp ; Hindi Masina ; Mustanpat ; San ; Guj. Śaṇa. [2]

Sānandanā—S. V. Bhārata (I).

Saṅketāḥ—S. V. Bhārata (II).

Śaṅkha—S. V. Bhārata (II).

Śaṅkhakūṭa—S. V. Meru.

Śaṅkhavatī—S. V. Bhadrāśva (II).

Saṅkrandana—Bhautya Manu's son (97.32).

Śānta—Tāmasa Manu's son (71.60).

Śānti—Indra under Manu Brahmaputra Sāvarṇi (91.13).

Śāntikāḥ—S. V. Bhārata (II).

Sānumat—S. V. Meru.

Saptaparṇa—(Alstonia Scholaris ; N. O. Apocynaceae ; Hindi Datyuni ; Chhatium[3])—This tree figures in the description of the forest visited by Baladeva (6.16).

Sarajāḥ—S. V. Bhārata (I).

Sārasvatāḥ—S. V. Bhārata (I).

Sārasvatāḥ—S. V. Bhārata (II).

Sarasvatī—S. V. Bhārata (I).

Sārdanāḥ—S. V. Bhārata (II).

Śārdūla—Mentioned in a simile (1.23, 4.22)—S. V. Hastin.

Sārgigāḥ—S. V. Bhārata (II).

Sārikā—A man who reviles his parents is born as a maina after his release from hell (15.3cd).

Śarkarāḥ - S. V. Bhārata (II).

Sarṣapa—S. V. Food and Drink (Chap. II, Sec. V).

Sarvāḥ—S. V. Bhārata (II)

Sarvatraga—Dharmaputra Sāvarṇi Manu's son (91.21).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, pp. 207, 208, 505.

[2] Nadkarni A. K. (Re.), *Op. cit.*, p. 392.

[3] Nadkarni A. K. (Re.), *Op. cit.*, p. 80; Vide Pargiter F. E., *Op. cit.*, p. 27, note.

Śaryāti—Vaivasvata Manu's son (76.11).

Śaśa(ka)—The hare is said to have been born out of Brahmā's feet (45.26). The moon is called " Śaśalāñchanaḥ " (60.8).

Śatadru—S. V. Bhārata (I).

Śatadrujāḥ—S. V. Bhārata (I).

Śatadyumna—Cākṣuṣa Manu's son (73.56).

Śātakāḥ—S. V. Bhārata (II).

Śatānīka—Brahmaputra Sāvarṇi Manu's son (91.15).

Śātapatra—The bird Woodpecker figures in the description of the forest visited by Baladeva (6.18).

Sātaśṛṅga—S. V. Meru.

Satya—A group of gods under Manu Auttama (70.2).

Satya—A sage under Manu Dattaputra Sāvarṇi (91.8).

Satya—A sage under Manu Brahmaputra Sāvarṇi (91.14).

Satyaka—Raivata Manu's son (72.75).

Satyāḥ—A group of twenty-seven gods under Manu Tāmasa (71.57).

Satyavāc—Sāvarṇi Manu's son (77.11).

Saumya—S. V. Bhārata (I).

Saurāṣṭrāḥ—S. V. Bhārata (II).

Śavdhānāḥ—S. V. Bhārata (II).

Savana—Priyavrata's son (50. 15) ; the lord of Puṣkaradvīpa, which he divided among his two sons *viz.* Mahāvīta and Dhātaki (50.21ab).

Sāvarṇāḥ—A group of gods under Manu Rudraputra Sāvarṇi (91.22).

Sāvitra—S. V. Meru.

Śibayaḥ—S. V. Bhārata (II).

Śikharādri—S. V. Meru.

Śikhi—Indra under Manu Tāmasa (71.58).

Siṃha—S. V. Hastin.

Siṃhalāḥ—S. V. Bhārata (II).

Sindhu—S. V. Bhārata (I).

Sindhu—Sauvīrāḥ—S. V. Bhārata (I).

Sindhu—Sauvīrāḥ—S. V. Bhārata (II).

Sinīvālī—S. V. Bhārata (I).

Śiśira—S. V. Medhātithi.

Śiśirākṣa—S. V. Meru.

Sītā—S. V. Bhadrāśva (II).

Śītārta—S. V. Meru.

Śītoda—S. V. Meru.

Śiva—S. V. Medhātithi.

Śivāḥ—A group of gods under Manu Auttama (70.3).

Soma—A Mukhya god (77.8).

Śoṇo—S. V. Bhārata (I).

Sṛgāla—S. V. Baka.

Śrīmānī—Bhautya Manu's son (97.32).

Śrīparvata—S. V. Bhārata (I).

Śrīphala—(The name of the fruit of the bel or bilva tree, Aegle Marmelus; N. O. Rutaceae ; and also the tree itself ; Guj. Bilvaphal ; Bili nu phal ; Hindi Bel ; Bael ; Śrīpal[1])—This fruit is referred to in the MKP 67.2

Śṛṅgavat—S. V. Jambudvīpa.

Śṛṅgavat—S. V. Meru.

Strībāhyāḥ—S. V. Bhārata (II).

Subala—Bhautya Manu's son (97.33).

Śubhrāḥ—S. V. Bhārata (II).

Subindu—S. V. Meru.

Śuci—Indra under Manu Bhautya (97.30).

Śuci—A sage under Manu Bhautya (97.31).

Sudhāman—A sage under Manu Raivata (72.73).

Sudharmāḥ—A group of twelve gods under Manu Rudraputra Sāvarṇi (91.5-6ab)

Sudha(ka)rmāḥ—A group of ten gods under Manu Rudraputra Sāvarṇi (91.23).

Sudharmāḥ—The gods under Manu Raucya.

Sudhīyaḥ—A group of twenty-seven gods under Manu Tamasa (71.57).

Śūdrāḥ—S. V. Bhārata (I)

Śūdrāḥ—S. V. Bhārata (II).

Śuka—The parrot figures in the description of the forest visited by Baladeva (6.18).

Śukara—The man, who violates his friend's wife, teacher's wife and the King's wife, is born as a hog (15.12).

Sukarmāḥ—A group of gods under Manu Raucya (91.28).

Sukhāsināḥ—One of the two groups of gods under Manu Brahmaputra Sāvarṇi (91.11).

Sukhodaya—S. V. Medhātithi.

Śukra—A sage under manu Bhautya (97.31).

Sukṛti—A sage under Manu Brahmaputra Sāvarṇi (91.14).

Sukṣetra—Brahmaputra Sāvarṇi Manu's son (91.15).

Śukti—S. V. Bhārata (II).

Śuktimat—S. V. Bhārata (I).

Śuktimatī—S. V. Bhārata (I).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 45; For its description vide Pargiter F. E., *Op. cit.*, p. 425, note.

Sukumāra—S. V. Bhavya (II).
Śūlakārāḥ—S. V. Bhārata (I).
Sumanāḥ—A group of gods under Manu Rudraputra Sāvarṇi (91.23).
Sumaṅgalāḥ—S. V. Bhadrāśva (II).
Sumedhas—A sage under Manu cākṣuṣa (73.55).
Sumedhasāḥ—A group of fourteen gods under Manu Raivata (72.71).
Sumerujā—S. V. Bhārata (I).
Sumīnāḥ—S. V. Bhārata (I).
Sunetra—Raucya Manu's son (91.31).
Supārśva—S. V. Jambudvīpa.
Suparvan—Brahmaputra Sāvarṇi Manu's son (91.16).
Surayogā—S. V. Bhārata (I).
Surakṣa—S. V. Meru.
Surasa—S. V. Meru.
Śūrasenāḥ—S. V. Bhārata (II).
Surāṣṭrāḥ—S. V. Bhārata (I).
Suratha—S. V. Jyotiṣmat (I).
Suratha—S. V. Bhārata (I).
Śūrpakarṇa—S. V. Bhārata (II).
Surūpāḥ—A group of twenty-seven gods under Manu Tāmasa (71.57).
Sūryārakāḥ—S. V. Bhārata (I).
Suśānti—Indra under Manu Auttama (70.7).
Suśarman—Dharmaputra Sāvarṇi Manu's son (91.21).
Suśarmāḥ—A group of gods under Manu Raucya (91.28).
Sutapas—A sage under Manu Raucya (91.30).
Sutapas—A sage under Manu Rudraputra Sāvarṇi (91.25).
Sutapāḥ—A group of twenty gods under Manu Sāvarṇi (77.5).
Sūtpalāvatī—S. V. Bhārata (I).
Suprayogā—S. V. Bhārata (I).
Suvarṇāḥ—A group of ten gods under Manu Rudraputra Sāvarṇi (91.23).
Suvrata—Raucya Manu's son (91.31).
Suyaṣṭavya—Raivata Manu's son (72.75).
Śvā—S. V. Baka.
Svadhāmāḥ—A group of gods under Manu Auttama (70.2).
Svakambalā—S. V. Ketumāla (II).
Svarga-bhaumānavadyakāḥ—S. V. Bhārata (II).
Svarṇaśṛṅga—S. V. Meru.
Śvāpada—Included in the list of wild animals (45.30).
Svāpadāḥ—S. V. Bhārata (I).
Svasara—S. V. Bhārata (I).
Śvāvit—S. V. Food and Drink (Chap. II, Sec. V).

Śveta—S. V. Vapuṣmat (I).

Śvetaparṇa—S. V. Bhadrāsva (II).

Śvetodara—S. V. Meru.

Śyāmā—S. V. Ketumāla (II).

Śyāmā—S. V. Food and Drink (Chap. II, Sec. V).

Śyāmakāḥ—S. V. Bhārata (II).

Śyena—He, who carries away venison, is born as a Hawk after death (15.22).

Taila—S. V. Food and Drink (Chap. II, Sec. V).

Takṣaśīlā—S. V. Bhārata (II).

Tāla—(Borassus Flabellifer; N. O. Palmae; Palmyra palm; Guj. Tāḍa; Hindi Tāl [1])—This tree figures in the description of the forest visited by Baladeva (6.17).

Tamāla—Monier Williams says that this is Garcinia Xanthochymus [2] (Xanthochymus Pictorius; Roxburgh), but Roxburgh says that the Tamāla is Diospyros Cordifolia, which Hooker unites with Diospyros Montana [3])—This tree figures in the description of the forest visited by Baladeva (6.17).

Tāmasa—S. V. Meru.

Tāmasa -S. V. Bhārata (I).

Tāmasāḥ—S. V. Bhārata (I).

Tāmraka—S. V. Meru.

Tāmraliptāḥ—S. V. Bhārata (II).

Tāmraliptakāḥ—S. V. Bhārata (I).

Tāmraparṇī—S. V. Bhārata (I).

Tāmraparṇī—S. V. Bhārata (II).

Tāmravarṇa—S. V. Bhārata (I).

Tanabāhyakāḥ—S. V. Bhārata (II).

Tāpasāśramāḥ—S. V. Bhārata (II).

Tapastapa—A Sutapa god (77.6).

Tapasvin– A sage under Manu Rudraputra Sāvarṇi (91.25).

Tāpī– S. V. Bhārata (I).

Tapodhṛti—A sage under Manu Rudraputra Sāvarṇi (91.25).

Tapomūrti—A sage under Manu Rudraputra Sāvarṇi (91.25).

Taponidhi—A sage under Manu Rudraputra Sāvarṇi (91.25).

Taporati—A sage under Manu Rudraputra Sāvarṇi (91.25).

Tārakṣurāḥ—S. V. Bhārata (II).

Tatvadarśin—A sage under Manu Raucya (91.30).

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[1] Nadkarni A. K. (Re.), *Op. cit.*, p. 209, Vide Pargiter F. E., *Op. cit.*, p. 27, note.

[2] *Op. cit.*, p. 438.

[3] Pargiter F. E., *Op. cit.*, p. 28, note.

Tejasvin—Bhautya Manu's son (97.33).

Tejoraśmin—A Sutapa god (77.6).

Tinduka—(Diospyros Embryopteris; N: O. Ebenaceae; Guj. Temru; Hindi Taindu[1])—This tree figures in the description of the forest visited by Baladeva (6. 12, 14).

Tosalāḥ—S. V. Bhārata (I).

Traipurāḥ—S. V. Bhārata (I).

Traipurāḥ—S. V. Bhārata (II).

Tridivā—S. V. Bhārata (I).

Trigartāḥ—S. V. Bhārata (I).

Trigartāḥ—S. V. Bhārata (II).

Trikūṭa—S. V. Meru.

Trilaṅgāḥ—S. V. Bhārata (II).

Trinetrāḥ—S. V. Bhārata (II).

Tṛṇajāti (Grass)—A class of plants (4.19).

Tumaṇāḥ—S. V. Bhārata (I).

Tuṃbarāḥ- S. V. Bhārata (I).

Tuṃburāḥ—S. V. Bhārata (I).

Tuṃbulāḥ—S. V. Bhārata (I).

Tuṅgabhadrā—S. V. Bhārata(I).

Tuṅgaprastha—S. V. Bhārata (I).

Tuṣārāḥ—S. V. Bhārata (I).

Tuṣitāḥ—The gods under Manu Svārociṣa (64.3).

Tuṣṭikārāḥ—S. V. Bhārata (I).

Tvaksāra (Reeds)—A class of plants (4.20).

Tvaṅganāḥ—S. V. Bhārata (II).

Udayagiri—S. V. Bhārata (II).

Udbhid—S. V. Jyotiṣmat (I).

Udbhidāḥ—S. V. Bhārata (I).

Uduṃbarāḥ—S. V. Bhārata (II).

Ujjihānāḥ—S. V. Bhārata (II).

Ulūkāḥ—S. V. Bhārata (II).

Unnata—A sage under Manu Cākṣuṣā (73.55).

Upadeva—Rudraputra Sāvarṇi Manu's son (91.26).

Urdhvakarṇāḥ—S. V. Bhārata (II).

Urdhvabāhu—A sage under Manu Raivata (72.73).

Urjastaṃba— A sage under Manu Svārociṣa (64.4).

Urjasvin—Indra under Manu Vaivasvata (76.4).

Urṇāḥ—S. V. Bhārata (I).

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[1] Nadkarni A. K. (Rc.), *Op. cit.*, p. 452; Vide Pargiter F. E., *Op. cit.*, p. 24, note.

Uru—Cākṣuṣa Manu's son (73.56).

Urukarma—S. V. Bhārata (II).

Uṣṇa—S. V. Dyutimat.

Uṣṭra—The camel is born out of Brahmā's feet (45.27).

Utkalāḥ—S. V. Bhārata (I).

Uttamarṇāḥ—S. V. Bhārata (I).

Uttara Kuru—In this varṣa the trees always bear blossoms and sweet fruits, and also produce garments and ornaments. They bestow all their desires and yield them fruits according to their desire. Here the ground abounds with precious stones; the air is fragrant and always delightful. Mankind are born there, when they quit the world of the gods. They are born in pairs; the pair live in an equal life, and love mutually as Cakravākas do. They live for fourteen and a half thousands of years. There are two kula mountains in it, viz. Candrakānta and Sūryakānta. In the midst thereof flows the great river Bhadrasomā with a volume of sacred and pure water. There are also other rivers by thousands, some flowing with milk and others with ghee. There are also lakes of curdled milk in it. And fruits of various kinds, as sweet as nectar, are produced by hundreds and thousands in the woods in this varṣa. Lord Viṣṇu abides here under the form of a fish with its head turned to the east. Here in the ocean there are islands called Candra-dvīpa and Puṇya (56.18-28).

Uttamaujas—Brahmaputra Sāvarṇi Manu's Son (91.15).

Vadanadanturāḥ—S. V. Bhārata (II).

Vadantikāḥ—S. V. Bhārata (II).

Vaḍavāmukhāḥ—S. V. Bhārata (II).

Vāhyā—S. V. Bhārata (I).

Vaibhrāja—S. V. Meru.

Vaibhrāja—S. V. Bhārata (I).

Vaidarbhāḥ—S. V. Bhārata (I).

Vaidehakāḥ—S. V. Bhārata (II).

Vaidūrya—S. V. Meru.

Vaidyuta—S. V. Vapuṣmat (I).

Vaidyuta—S. V. Bhārata (I).

Vaiṇava—S. V. Jyotiṣmat (I).

Vaikuṇṭhāḥ—A group of fourteen gods under Raivata Manu (72.71).

Vairocani Bali—A sage under Manu Sāvarṇi (77.10).

Vaiśikyāḥ—S. V. Bhārata (I).

Vaitaraṇī—S. V. Bhārata (I).

Vājeyāḥ—S. V. Bhārata (I).

Vājikeśāḥ—S. V. Bhārata (II).

Vājikośāḥ—S. V. Bhārata (II).

Valaka—A sage under Manu Tāmasa (71.59).

Vamanāḥ—S. V. Bhārata (II).

Vaṃkṣu—S. V. Ketumāla (II).

Vaṃśakarā—S. V. Bhārata (I).

Vanadārakāḥ—S. V. Bhārata (I).

Vānara—He, who, while eating his brother's piṇḍa, does not pursue his brother's welfare is born as a monkey after death (15.5). Included among the wild beasts (45.30). S. V. Śākhāmṛga.

Vanarāṣṭrakāḥ—S. V. Bhārata (I).

Vanarāṣṭrakāḥ—S. V. Bhārata (II).

Vanāvāsakāḥ—S. V. Bhārata (I).

Vaṅgāḥ—S. V. Bhārata (I).

Vaṅgāḥ—S. V. Bhārata (II).

Vanitāmukhāḥ—S. V. Bhārata (II).

Vañjula—(The name of various trees and other plants; Dalbergia Ougeinensis; Jonesia Aśoka; Calamus Rotang or Hibiscus Mutabilis[1])—This tree figures in the description of the forest visited by Baladeva (6.17).

Vañjulā—S. V. Bhārata (I).

Vapuṣmat—Priyavrata's son (50.15); lord of Śālmalidvīpa (50.19). He had seven sons viz. Śveta, Harita, Jīmūta, Rohita, Vaidyuta, Mānasa and Ketumat. The names of the seven varṣas in Śālmalidvīpa came to be called after these seven sons (50.27^{cd}-29^{ab}).

Varāha—The Boar incarnation of Brahmā is referred to in MKP 44.7.

Varāhādri—S. V. Meru.

Vārāṇasī—The capital of the people of Kāśī. It is said to have been situated on the bank of river Varaṇā.[2] It is mentioned in the MKP as a divine city (8.4).

Vardhamāna—S. V. Ketumāla (II).

Vardhamānāḥ—S. V. Bhārata (II).

Vāricarāḥ—S. V. Bhārata (II).

Variṣṭha—A sage under Dharmaputra Sāvarṇi Manu (91.19).

Varuṇā—S. V. Bhārata (I).

Varuṇā—S. V. Aruṇāspada.

Vasiṣṭha—A sage under Manu Raivata (72.74).

Vasiṣṭha—A sage under Vaivasvata Manu (76.9).

Vasiṣṭha—A sage under Manu Brahmaputra Sāvarṇi (91.14).

Vaśavartinḥ—A group of gods under Manu Auttama (70.5).

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[1] Monier Williams, *Op. cit.*, p. 914; Vide Pargiter F. E., *Op. cit.*, p. 28, note.

[2] For details vide Law B. C., *Op. cit.*, p. 46.

Vasus—Dharma's sons and a group of gods under Manu Vaivasvata (76.1-2).
Vasu—A sage under Manu Dattaputra Sāvarṇi (91.8).
Vasudhāra—S. V. Meru.
Vasumat—S. V. Bhārata (II).
Vaśya—S. V. A(Ā)gnīdhra.
Vaṭa—S. V. Supārśva.
Vāṭadhānāḥ—S. V. Bhārata(I).
Vāṭadhānāḥ—S. V. Bhārata (II).
Vātasvana—S. V. Bhārata (I).
Vatsāḥ—S. V. note to Ujjihānāḥ above.
Vedabāhu—A sage under Manu Raivata (72.73).
Vedasmṛti—S. V. Bhārata (I).
Vedaśrī—A sage under Manu Raivata (72.73).
Vedavatī—S. V. Bhārata (I).
Vedimadrāḥ—S. V. Bhārata (II).
Veṇā—S. V. Bhārata (I).
Veṇu—S. V. Meru.
Veṇukāḥ—S. V. Bhārata (II).
Veṇumatī—S. V. Bhārata (I).
Veṇumatī—S. V. Bhārata (II).
Veṇyā—S. V. Bhārata (I).
Veṇyā—S. V. Bhārata (II).
Vetravatī—S. V. Bhārata (I).
Vibhāsa—An Amita (or Amitābha) god
Vibhītaka—(Beleric Myrobalan Terminalia belerica, the modern bahera ; a large forest tree[1])—This tree appears in the description of the forest visited by Baladeva (6.14).
Vibhu—Indra under Manu Raivata (72.72).
Vibhu—An Amita (or Amitābha) god
Vicitra—Raucya Manu's son (91.31).
Vidarbhāḥ—S. V. Bhārata (I).
Vidarbhāḥ—S. V. Bhārata (II).
Videhāḥ—S. V. Bhārata (I).
Vidiśā—S. V. Bhārata (I).
Vidiśāḥ—S. V. Bhārata (I).
Vidūratha—Rudraputra Sāvarṇi Manu's son (91.26).
Vihaṅgamāḥ—A group of gods under Manu Dharmaputra Sāvarṇi (91.17f).
Vikhyāta—Vaivasvata Manu's son (76.11).
Vindhya—S. V. Bhārata (I).

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[1] Pargiter F. E., *Op. cit.*, p. 26, note.

Vindhya—S. V. Bhārata (II).
Vindhyamāleyāḥ—S. V. Bhārata (I).
Vindhyavāsinaḥ—S. V. Bhārata (II).
Vinta—A Mukhya god (77.8).
Vipāśā—S. V. Bhārata (I).
Vipaścit—Indra under Manu Svārociṣa (64.3).
Vipraśastakāḥ—S. V. Bhārata (II).
Vipula—S. V. Jambudvīpa.
Vipula—S. V. Meru.
Virajas—Sāvarṇi Manu's son (77.11).
Vīrahotrāḥ—S. V. Bhārata (I).
Virajākṣa—S. V. Meru.
Vīryavat—Brahmaputra Sāvarṇi Manu's son (91.15).
Viśākhavat—S. V. Meru.
Viśāla—S. V. Ketumāla (II).
Viṣṇu—Sāvarṇi Manu's son (77.11).
Viṣṇu—Bhautya Manu's son (97.32).
Viśoka—S. V. Ketumāla (II).
Viṣṭi—A sage under Manu Dharmaputra Sāvarṇi (91.20).
Viśva—Dharma's sons and gods under Manu Vaivasvata (76.1-2).
Vitastā—S. V. Bhārata (I).
Vrīhi—S. V. Food and Drink (Chap. II, Sec. V).
Vṛka—The man, who improperly touches another's wife, is born as a horrible wolf after death (15.9).
Vṛkāḥ—S. V. Bhārata (I).
Vṛṣa—Indra under Dharmaputra Sāvarṇi Manu (91.19).
Vṛṣabha—Brahmaputra Sāvarṇi Manu's son (91.15).
Vṛṣabha—S. V. Meru.
Vṛṣadhvaja—S. V. Bhārata (II).
Vṛṣavat—S. V. Meru.
Vṛtraghnī—S. V. Bhārata (I).
Vyāghragrīvāḥ—S. V. Bhārata (II).
Vyāghramukha—S. V. Bhārata (II).
Vyāla—S. V. Baka.
Vyāsa—A sage under Manu Sāvarṇi (77.4).
Yamunā—S. V. Bhārata (I).
Yamunāḥ—S. V. Bhārata (II).
Yaśomatyāḥ—S. V. Bhārata (II).
Yattila—S. V. Food and Drink (Chap. II, Sec. V).
Yaudheyāḥ—S. V. Bhārata (II).
Yava—S. V. Food and Drink (Chap. II, Sec. V).

Yavanāḥ—S. V. Bhārata (I).
Yavanāḥ—S. V. Bhārath (II).
Yena—S. V. Bhārata (II).
Yūthagāḥ—A group of eight gods under Cākṣuṣa Manu (73.52).

APPENDIX IV

EDITIONS AND TRANSLATIONS

A—Editions

1. Mārkaṇḍeya-Purāṇa with the Hindi Translation by Pandit Kanaiyalal S. Mishra, published by Venkateshvar Press, Bombay, Saṃvat 1658.
2. Mārkaṇḍeya-Purāṇa with a Sanskrit Commentary called 'Dīpikā' on Devī-māhātmya by Shantanu Uddharana Cakravarti, published by Venkateshvar Press, Bombay, Saṃvat 1967; 1832 A.D.
3. Mārkaṇḍeya-Purāṇa edited by K. M. Banerjea, Bibliotheca Indica, Calcutta, 1862 A.D.
4. Mārkaṇḍeya-Purāṇa edited by Shri Jīvānanda Vidyāsāgara Bhattācārya and published by Sarasvatī Press, Calcutta, 1879 A.D.
5. Mārkaṇḍeya-Purāṇa edited by Pañcānana Tarkaratna and published by the Vaṅgavāsī Press, Calcutta, Fourth edition, 1316 A.D.
6. Pargiter F. E. often refers in his English translation of the Mārkaṇḍeya-Purāṇa to the Poona Edition of the Mārkaṇḍeya-Purāṇa.

B—Translations

The MKP is translated into various languages as follows :—

I English :

1. The Mārkaṇḍeya-Purāṇa translated into english by Fredric Eden Pargiter, Bibliotheca Indica, Calcutta, 1904 A.D.
2. The Mārkaṇḍeya-Purāṇa translated into english by Charu Chandra Mukarjea, published by Prosunno Coomar Sen and printed by Girish Chandra Chakravarti, Deva Press, 61, Mirzapur Street, Calcutta, 1893 A.D.
3. The Mārkaṇḍeya-Purāṇa translated into english by M. N. Dutta, Calcutta.
4. Pargiter F. E. refers in his english translation of the Mārkaṇḍeya-Purāṇa (referred to above) to an english translation of the Mārkaṇḍeya-Purāṇa by Dr. Banerjea. [1]

II Gujarati :

1. The Mārkaṇḍeya-Purāṇa translated into Gujarati by Shastri Tuljashankar Dhirajarama Pandya, published by Balashankar Dhirajarama Pandya. Dharmika Granthamala, Granth Sixth, 1936 A.D.

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[1] *Op. cit.*, p. 24, note, etc.

2. The Mārkaṇḍeya-Purāṇa translated into Gujarati verse by Mahakavi Premananda, published with annotations by Haragovind Dwarakadas Kantawala and Nathashankar Punjashankar Shastri, Prācīna Kāvya Mālā or old Gujarati Poetical series, Vols. XVI—XX, Baroda, 1890-1891 A.D.

III Hindi :

1. The Mārkaṇḍeya-Purāṇa translated into Hindi by Pandit Kanaiyalal S. Mishra. For details vide 'A '.
2. Sankṣipta Mārkaṇḍeya-Brahma-Purāṇāṅka edited by Hanumanaprasad Poddar, C. L. Goswami, printed and published by Ghanshyamdas Jalan at the Gītā Press, Gorakhpur, U.P. (India).

IV Tamila :

1. V. R. R. Dikshitar notes in his article on " The Purāṇas—a Study " that the Mārkaṇḍeya-Purāṇa has been translated into Tamil. [1]

C—Editions and Translations of the MKP in Bengali

Ānanda Ṛṣi, *ed.* & *tr.*

(Śrī Srī) Caṇḍikā vā Sādhanavijñāna; translation of Caṇḍī with commentaries by Ānanda Ṛṣi. Banaras, Vipinananda Svami, 1932.

Asīmānanda, Sarasvatī, *ed.* & *tr.*

Sarala Caṇḍī; 3rd ed., edited and translated by Asīmānanda Sarasvatī. Calcutta, 1953.

Bhaṭṭācārya, Ānandakumār.

Caṇḍīr māhātmya pācālī vaṅgānuvāda; Bengali metrical translation of the Caṇḍī by Ānandakumār Bhaṭṭācārya. Lalgola, the translator. 1929.

Bhaṭṭācārya, Gaurīśaṅkar, *tr.* & *ed.*

Caṇḍī; Bengali translation by Gaurīśaṅkara Bhaṭṭācārya. Other information not available

Bhaṭṭācārya, Gaṇeścandra, *tr.*

Mārkaṇḍeya caṇḍī; Bengali metrical translation of the Caṇḍī by Gaṇeścandra Bhaṭṭācārya. Jessore. the translator, 1918.

Bhaṭṭācārya, Pareścandra, *ed.*

Devī yuddhera kāhinī; rept., edited by Pareścandra Bhaṭṭācārya. Calcutta. Deva-sahitya kutir, 1954. [For children].

Bhaṭṭācārya, Pareścandra, *tr.*

Purāner galpa; translated by Pareścandra Bhaṭṭācārya. Calcutta, Deva-sahitya kutir, 1954.

(Some of the episodes of Mārkaṇḍeya Purāṇa—translated for children in prose).

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[1] IHQ. Vol. VIII, p. 765.

Bhaṭṭācārya, Satīścandra, *tr.*
(Śrī Śrī) Caṇḍī; Bengali metrical translation of the Caṇḍī by Satīścandra Bhaṭṭācārya. Calcutta, Anandamath, 1902.

Bhaṭṭācārya, Upendranāth.
Purānera galpa; 2nd ed.; translated by Upendranath Bhaṭṭācārya. Dacca, Durgamohan Chakravarti, 49, Jansan Road, 1932.
[For children].

Bhūti, Kuñjalāl, *tr.*
Durgā saptaśatī caṇḍī; Bengali metrical translation by Kuñjalāl Bhūti. Calcutta, the author, 1900.

Brahmacārī, Prāṇeśkumār, *ed.* & *tr.*
(Śrī Śrī) Caṇḍī; Bengali tr. by Prāṇeśkumār Brahmacārī. Calcutta, 1931.

Cakravarti, Aśvinikumār, *ed.* & *tr.*
Caṇḍītattva vā Sādhana rahasya; pt. 1, edited and translated by Aśvinikumār Cakravarti. Hooghly, Baṭakṛṣṇa Vandyopadhyaya, 1935.

(Translation with exhaustive commentaries)

Cakravarti, Mahimacandra, *tr.*
(Śrī Śrī) Mārkaṇḍeya caṇḍī ; Bengali metrical translation by Mahimacandra Cakravarti & edited by Avināśacandra Mukhopadhyaya. Calcutta, Kalimohan Som, 1923.

Cakravarti, Mukundaram.
Caṇḍī; by Mukundaram Cakravarti, Kavikaṅkaṇa.
(Other informations not available).

— — Kavikaṅkaṇa Caṇḍī. By Mukundaram Cakravarti.
Calcutta, Pandavcaran De, 1886.
The renowned epic-poem in Bengali based on The Caṇḍī and containing the legend of Kalaketu and Phullara.

— — A poem in Bengali verse by Mukundaram Cakravarti; edited by Akṣaycandra Sarkar. Calcutta, Kṛṣṇacandra Vandyopadhyaya, 1885.
(Prācin kāvya saṃgraha—vol. 2).

— — ; by Mukundaram Cakravarti ; edited by Avināścandra Mukhopadhyaya. Calcutta, Purnacandra Sil, 1937.

Kavikaṅkaāa Caṇḍī—Caṇḍīmaṅgalabodhinī; Notes or interpretation of the epic poem of Mukundaram by Carucandra Vandyopadhyaya.
— — Calcutta, 1925-28.

— Kavikaṅkaṇa caṇḍī : By Mukundaram Cakravarti: Edited by Dineśacandra Sen, Carucandra Vandyopadhyaya and Hṛṣīkeś Vasu; 2v. Calcutta, The Calcutta University, 1924.

Caṇḍī.

Caṇḍī; arthāt Mārkaṇḍeya purāṇāntargata Devī māhātmya; a Bengali metrical translation. Hooghly, Kaśīnāth Bhaṭṭācārya, 1872.

(Śrī Śrī) Caṇḍī.

(Śrī Śrī) Caṇḍī. Calcutta, Maheśacandra Bhaṭṭācārya & Co., 1929.

— —; with introduction by Jagadiśacandra Ghosh
Calcutta, Presidency library, no date.
[Text in Bengali script].

Caṭṭopādhyāya, Bhūtanātha, *tr.*

— (Śrī Śrī) Caṇḍī; Bengali metrical translation by Bhūtanātha Caṭṭopādhyāya. Uttarpara, the translator, 1922.

Rahasyatraya saṃbalita Mārkaṇḍeya Purānāntargata (Śrī Śrī) Caṇḍī; translated by Bhūtanātha Caṭṭopādhyāya. Uttarapara (Howrah), 1915.

Das Gupta, Kālīprasanna *and* Mitra, Majumdar, Dakṣinārañjan.

(Sacitra) Sarala caṇḍī; 2nd ed.; Bengali translation for children by Kālīprasanna Dasgupta and Dakṣiṇārañjan, Mitra Majumdar. Calcutta, Sahitya prachara samiti, 1914.

Datta, Pyarimohan, *ed. & tr.*

Sādhanasamara vā Devī-māhātmya; 3v. Calcutta, Pyarimohan Datta, 1920-23.

Translation and interpretation of the Caṇḍī.

Datta, Rājakṛṣṇa, *ed. & tr.*

Caṇḍī ; a metrical translation by Rājakṛṣṇa Datta. Calcutta, Khirodnath Ghosh, 1890.

Devaśarmā Rāy, Vilāsacandra, *tr.*

Caṇḍī; Bengali tr. by Vilāsacandra Devaśarmā Rāy. Calcutta, 1909.

Ghatak, Giriśacandra, *tr. & ed.*

Caṇḍī; Bengali metrical translation by Giriśacandra Ghatak. Purulia, the translator, 1901.

Gupta, Devanarayana, *ed. & tr.*

Galpe caṇḍī; by Devanarayana Gupta. Calcutta, Harisaṅkara Chatterjee, 19, Shyamacarana De street, 1941.

Kālīdāsa Dvija, *tr.*

Kālivilāsa; arthāt Mārkaṇḍeya purānāntargata saptaśatī caṇḍī; a metrical translation of the Saptaśatī Caṇḍī by Dvija Kālidāsa. Calcutta, Siddheśvar Ghosh, 1882.

Kamalalocana *Dvija*, *tr.*

Caṇḍikāvijaya; translated by Kamalalocana Dvija of Rangpur (Bengal). Rangpur, Rangpur sahitya parishad, 1909.

Kaviratna, Syamacarana, *tr.*

Caṇḍī ratnāmṛta ; 2nd ed.; Bengali metrical translation of the Caṇḍī by Syamacarana Kaviratna. Calcutta, Sarvamaṅgala Library, 1935.

— Vaṅgala Caṇḍī; 5th ed.; a Bengali metrical translation of the Mārkaṇḍeya purāṇa by Syamacarana Kaviratna. Calcutta, Bengal medical library, 1909.

Kāvyatīrtha, Prasannakumar, *tr.*

Caṇḍī sudhā; Bengali metrical translation of the Caṇḍī by Prasannakumar Kavyatīrtha. Calcutta, Śrīkṛṣṇa Bhaṭṭācārya, 1924.

Kavyavinod, Yogendranath, *tr.*

Devī māhātmya-caṇḍī; Bengali metrical translation by Yogendranath Kavyavinod. Calcutta, Vasantakumar Cakravarti, 1901.

Majumdar, Natvihārī, *ed.*

Kālīvilāsa; new ed. Calcutta, Natvihārī Majumdar, 1911.
(A poem based on the Saptaśatī Caṇḍī)

Majumdar, Vijayaratna, *tr.*

Cheledera caṇḍī. Adapted translation by Vijayaratna Majumdar. Calcutta, Sisir publishing house, 1924.
(For children).

Mitra, Mahendranath, *tr.*

(Śrī Śrī) Caṇḍī; Bengali metrical translation by Mahendranath Mitra. Calcutta, Adhyātma granthāvalī pracār kāryālaya, 1896.
(Includes also Caṇḍī māhātmya by Devendra Vijay Vasu).

Mitra, Pramathanath, *tr.*

Śumbhasaṃhāra; translated into Bengali verse by Pramathanath Mitra. 1880.

Mukhopadhyaya, Atulacandra, *ed.* & *tr.*

Cheleder Caṇḍī; edited & translated by Atulacandra Mukhopadhyaya. Calcutta, City book society, 1910.
(For children).

Mukhopadhyaya, Avinashcandra, *tr.*

Caṇḍī; translated by Avinashcandra Mukhopadhaya. Calcutta, 1915.

Mukhopadhyaya, Kumarnath, *tr.*

(Śrī Śrī) Caṇḍī; Abridged metrical version by Kumarnath Mukhopadhyaya, called Sudhākara. Calcutta, 1911.
(Sudhākar granthāvalī, no. 4 titled Amṛta).

— (Śrī Śrī) Madhumayī caṇḍī; 7th ed.; Bengali translation by Kumarnath Mukhopadhyaya. Calcutta, Gopaldas Mukhopadhyaya, 1929.

Nyāyaratna, Rāmagati, *tr.*
Caṇḍī; arthāt Mārkaṇḍeya purānāntargata Devī māhātmya. Bengali metrical translation by Rāmagati Nyāyaratna. Calcutta, Natavar Cakravarti, 1908.

Pāl, Maheśacandra, *tr.*
Mārkaṇḍeyapurāṇam; text with Bengali translation by Maheśacandra Pāl. Calcutta, n.d.

Pandit, Cunilal, *tr.*
Caṇḍī; Bengali *tr.* by Cunilal Pandit. Calcutta, 1911.

Rakṣit, Radhacarana, *tr.*
Caṇḍikā maṅgala; metrical translation of Caṇḍī from the Mārkandeya-purāṇa by Radhacarana Rakṣit. Chittagang, Yatramohan Das, 1906.

Rakṣit, Yogindranāth, *tr.*
Śiśu caṇḍī; translated by Yogindranatha Rakṣit. Calcutta, the translator, 12. Haritaki bagan lane, 1916.

Rāy, Kuladārañjan, *ed. & tr.*
Chotadera purānera galpa; translated by Kuladārañjana Rāy. Calcutta, A. Mukherjee & Co., 1955.
(For children).

— Paurāṇika galpa; pts. 1-2; translated by Kuladārañjan Rāy. Calcutta, Brindaban Dhar & Sons, 1955.
(For children).

— Purāṇera galpa; 3rd ed. Calcutta, A. Mukherjee & Co., 1958. First published in 1918.
(For children).

Rāy, Yogeśacandra, *tr.*
Paurāṇika upakathā; translated by Yogeśacandra Rāy. Calcutta, 1954.
— Paurāṇika upākhyān ; translated by Yogeśacandra Rāy. Calcutta, 1954.

Sarkar, Kāliprasann, *tr.*
(Śrī Śrī) Caṇḍī; Bengali metrical translation by Kālīprasanna Sarkar. Faridpur, the translator, 1896.

Sarkar, Rohininandan, *tr.*
Mārkaṇḍeyapurāṇa; Bengali translation by Rohininandan Sarkar, pts. 1–8. Calcutta, 1885–87.

Śarmā, Avināśa, *tr.*
(Śrī Śrī) Caṇḍī; Bengali translation by Avināśa Śarmā. Calcutta, 1907.

Śarmacaudhuri, Madanamohan, *tr.*
Caṇḍī; Bengali metrical translation by Madanamohan Sarmacaudhuri. Calcutta, the translator, 1889.

Śāstrī, Vidhūbhūṣaṇa.
Choṭadera caṇḍī; translated by Vidhūbhūṣaṇa Śāstrī. Calcutta, Associated Publishing, 1948.
(For children).

Śāstrī, Vīrasiṃha *and* Kāvyanidhi, Dhīrānanda, *eds.* & *trs.*
Mārkaṇḍeya purāṇam; 4th ed.; edited with Bengali prose translation by Vīrasiṃha Śāstrī and Dhīrānanda Kāvyanidhi. Calcutta, Pañcānan Tarkaratna, 1909.

Sen, Navinachandra.
Mārkaṇḍeya Caṇḍī; 2nd ed., Bengali translation by Navinachandra Sen· Calcutta, 1914.

Sen, Yatīndramohan, *ed.* & *tr.*
(Śrī Śrī) Caṇḍī; Bengali translation of the Caṇḍī, followed by Caṇḍī-paricaya: an elaborate interpretation of its spiritual and historical significance by Yatīndramohan Sen. Calcutta, Mahesh Press, 1921.

Sengupta, Sudhiracandra, *tr.*
Kalpataru Śrī Śrī Caṇḍī: Bengali metrical translation by Sudhiracandra Sengupta. Edited by Kalipada Tarkacarya. Calcutta, Avala Sengupta, 1960.

Siddhanta, Viṣṇurām, *tr.*
Devī māhātmya; a metrical version of the Devī māhātmya of the Mārkaṇḍeya purāṇa; translated by Viṣṇurām Siddhanta. Calcutta, 1873.

Tarkabhūṣaṇa, Pramathanath, *tr.*
Mārkaṇḍeya purāṇāntargata Caṇḍī; Bengali translation by pramathanath Tarkabhūṣaṇa. Calcutta, 1887.

Tarkaratna, Pañcānan, *tr.*
(Śrī Śrī) Caṇḍī; pt. 1; Bengali translation by Pañcānan Tarkaratna. Calcutta, 1911.

Tarkaratna, Pañcānaa, *ed.* & *tr.*
Mārkaṇḍeya purāṇa; 2nd ed. Bengali translation by Pañcānan Tarkratna. Calcutta, Vangavasi ed. Arunodaya Roy, 1900.

Tarkavāgīśa, Gaurīśaṅkara, *tr.*
Caṇḍī; Bengali translation by Gaurīśaṅkara Tarkavāgīśa. Calcutta, 1858.

Vandyopādhyāya, Śrīpati, *tr.* & *ed.*
(Śrī) Rāmacaritāmṛta; pt. 1; translated by Śrīpati Vandyopādhyāya. Rampurhat (Birbhum Dt.), Tara Press, 1932.
(A metrical translation of some portions of Caṇḍī)

Vasu, Bhavatarana, *tr.*
Devī māhātmya caṇḍī; metrical translation by Bhavatarana Vasu. Calcutta, 1928.

Vidyāratna, Kālimohan, *ed.* & *tr.*
Caṇḍī; edited by Kālimohan Vidyāratna. 1929.

Vidyāratna, Kālīpada, *ed.*
(Śrī Śrī) Caṇḍī; also called Devī māhātmya or Durgapāṭha; translated by Gopalcandra Cakravarti and edited by Kālipada Vidyāratna. Calcutta, 1900.

Vidyāratna, Kālīprasanna, *tr.*
Bṛhat Mārkaṇḍeya purāṇa; translated into Bengali by Kālīprasanna Vidyāratna. Calcutta, Gaṇeścandra Ghosh, 1909.
(Text in Bengali script).

APPENDIX V

COMMENTARIES ON DURGĀSAPTAŚATĪ

I—Manuscripts

The following commentaries on the Devī-māhātmya section of the Mārkaṇḍeya-Purāṇa have been described by MM. Haraprasada Shastri in his book entitled "A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection, Vol. V, Purāṇa Manuscripts."

1. Tattvāvabodhinī by Vidyā-Vinodācārya; Nos. 3709-3713; pp. 404-406.
2. The same; up to the battle of the Devī with Mahiṣāsura, No. 3714; p. 406.
3. Devī-māhātmya-kaumudī by Rama-krishna, No. 3715, p. 406.
4. Devī-māhātmya-ṭīkā by Gadadhara Tarkacharya; Nos. 3716-3717; pp. 407-408.
5. Caṇḍī-ṭīkā by Gopala Cakravarti; No. 3718; p. 408.
6. Devī-māhātmya-vivṛti by Kashinatha; No. 3719; p. 409.
7. Devī-māhātmya-ṭīkā by Ganga-narayana Vidyasagara; No. 3720; pp. 410-411.
8. Vidvan-manoramā by Gaurivara Sharma and revised by Ramacandra Vācaspati by adding the substance of all commentaries available; No. 3721: pp. 411–412.
9. A commentary on Caṇḍī by Shantanu Cakravarti, a Tomara Prince; No. 3722; p. 412.
10. Anonymous; No. 3723; pp. 412-413.
11. Anonymous; No. 3724; p. 413.
12. A commentary on Devī-Māhātmya by Nāgojī Bhaṭṭa; No. 3725; pp. 413-415.
13. Guptavatī by Bhāskara Rāya; Nos. 3726-3727; pp. 415-416.
14. Mantra-Saṃkhyā-prakāśikā by Nilakantha Shaiva; No. 3728; pp. 416-417.
15. A commentary on the Devī-māhātmya (with text) by Vīrabhadra; No. 3729; p. 418.
16. A commentary on the Devī-māhātmya (with text) by Raghunatha-sharma; No. 3730, pp. 418-419.
17. A Commentary on Śakrādi-stotra; No. 3731; p. 419.

II—Editions

1. The commentary on the Devī-māhātmya by Shantanu Cakravartī, a Tomara Prince, published by Venkateshwara Press, Bombay, has already been mentioned in Appendix V.

2. (a) The commentary on Saptaśatī by Nāgojī Bhaṭṭa, edited by Harishankar, published by Arya Press, Kashi, Saṃvat 1937.

   (b) The commentary on Durgāsaptaśatī by Nāgojī Bhaṭṭa, published by Venkateshwara Press, Bombay; Saṃvat 1948; 1892 A.D.

3. Harikrishna Vyankatesha Sharma has edited seven commentaries on Durgāsaptaśatī *viz.* (1) Dūrgāpradīpa by Nilakanthasvami (2) Guptavatī by Bhaskara Raya (3) Caturdhari by Lalamani Mishra (4) Śāntanavī by Śāntanu (5) Nāgojī Bhaṭṭī by Nāgojī Bhaṭṭa (6) Jagaccandracandrikā by Ramashramacharya and (7) Daṃśoddhāra by Kashinatha Shastri. This edition has been published by Venkateshwara Press, Bombay, Saṃvat 1838; 1916 A.D.

4. Saptaśatīsarvasva by Pandit Sarayuprasada Dvivedi, published by Raya Bahadura Babushri Prayaganarayana Navalakishora Munshi, Saṃvat 1972. The Author of this commentary also notes in the preface of his book that there are also other commentaries on Durgāsaptaśatī by Caturbhuja Mishra, Bhīma Bhaṭṭa and others (p. 8).

5. Shri Caṇḍikopāstidīpikāgrantha with Shri Saptaśatī-ṭīkā by Brahmibhuta Shrimajjagadguru Shankaracharya Shri Vidyanrusimhabharati Swami, Pitha Karavira (Atmarama Shastri Pitre), First Edition, edited by Balakrishna Narayana Thakara, published by Siddheshwara Press, Karavirapura; Saṃvat 1867; 1946 A.D.

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